ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1918

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1919

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SOUTH VIEW OF ISVARA TEMPLE AT ARSIKERE

PLATE I

Mysore Archæological Survey]

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1918.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In Government Order No. G. 17305-6—G. M. 177-17-16, dated the 13th June 1918, permission was accorded to Dr. A. Venkatasubbaiya, M.A., Assistant to the Director of Archæological Researches in Mysore, to resign the State service at the end of his period of probation.

2. In their Order No G. 2839-42—G. M. 199-17-4, dated the 30th August 1917, Government transferred the work of the revision of the Mysore Gazetteer to the Revenue Secretary on special duty. The Gazetteer establishment attached to this office reported itself for duty to the above-mentioned officer in November 1917.

3. In Government Order No. G. 6899-906—G. M. 401-16-22, dated the 24th November 1917, Mr. R. Rama Rao, B.A., Assistant Master, Government Collegiate High School, Bangalore, was appointed as Probationer in the Archæological Department. He joined the office on the 2nd January 1918.

4. In their Order No. G. 7848-9—G. M. 320-17-4, dated the 8th November 1917, Government sanctioned the continuance of the temporary establishment for the Archæological Office for a further period of one year from the 8th December 1917.

5. The term of appointment of two additional Pandits was extended for a further period of two years from the 1st July 1918 by Government Order No. G. 14547-8—G. M. 579-17-2, dated the 29th April 1918.

6. In Government Order No. G. 5875-6—G. M. 320-17-3, dated the 21st October 1917, sanction was accorded to the extension of the services of Pandit A. Anandalvar for a further period of one year from the 28th December 1917.

7. Dr. A. Venkatasubbaiya had privilege leave for nearly 2½ months. M. V. Srirangachar had leave without allowances for 12 months and K. V. Subrahmanyam for 21 days. M. C. Srinivasa Iyengar had privilege leave for 23 days and medical leave for 27 days. Pandit Anandalvar had privilege leave for 1 month and 9 days; N. Nanjunda Sastri for 1 month; Bommarasa Pandit for 25 days; H. Sesha Iyengar for 22 days; Gurusami Achari for 20 days; and Pandit Venkannachar and A. Srinivasarangachar for 15 days each.

Tours: Exploration, Inspection of Temples, etc.

8. In February, March and June 1918 tours were made in the Tumkur, Chitaldrug, Mysore and Hassan Districts with the object of making a resurvey of portions of these districts and of inspecting some temples of archæological interest. It is pleasing to note that the resurvey has brought to light nearly 300 new records, some of which appear to be of considerable historical value, and a number of artistic structures which had not been noticed before. I left Bangalore for Tumkur on the 14th February 1918.

Tumkûr.

9. In the Tumkûr District I toured through all the taluks except Gubbi and Kunigal. A brief account will now be given of the discoveries made, as also of anything noteworthy with regard to the villages surveyed. The Lakshmîkânta temple at Tumkûr, which faces east, is a Dravidian structure consisting of a *garbhagriha* or adytum, a *sukhanâsi* or vestibule, a *navaranga* or central hall, a *mukha-mantapa* or front hall and a *prâkâra* or enclosure. The *navaranga* has a second entrance on the north. The god

Lakshmîkânta is a seated figure, about 4½ feet high, with the goddess seated on his left thigh. The temple appears to be older than 1560, as evidenced by an inscription on the wall to the right of the *navaranga* entrance (E C, XII, Tumkûr 4), which records a grant to it in that year by Jagannâthadêva-mahâ-arasu, a subordinate of the Vijayanagar king Sadâśiva-Râya. The pillar bearing the inscription Tumkûr 3, which was at the Basava temple, has been removed and set up opposite the vegetable market.

Places in Tumkûr Taluk. Maralûr.

10. The Râmêdêvaru temple at Maralûr has for the object of worship a good stone panel, measuring 2′ by 1½′, sculptured with a horseman holding a spear in the uplifted right hand. In front of the horseman stand five female figures, representing perhaps his wives, and behind him two male figures, probably his servants. The semi-circular top of the panel is artistically executed with scroll work.

Kaidâḷa temples.

The Chennakêśava temple at Kaidâḷa is a large Dravidian building with a *mahâdvâra* or outer gate surmounted by a *gôpura* or tower. The god, about 5 feet high with *prabhâ* or glory, faces west and stands on a pedestal, about 3 feet high, flanked by consorts. The *navaranga* has two entrances on the north and south, the former facing the *mahâdvâra*. The outer walls of the *mahâdvâra*, which is supported by four well executed pillars with lions and riders, are carved with rows of elephants, horses and *yâḷis*. On a pillar to the right in the *mahâdvâra* is a figure of Chennakêśava, similar to the one inside the temple, with consorts on the side panels. The pillar opposite to it has a fine figure, about 1¼ feet high, standing with folded hands wearing an *uttariyam* or upper cloth and a dagger, which is said to represent the celebrated sculptor Jakaṇâchâri who, according to tradition, was a native of this village and had his right hand, which he had cut off owing to the defect pointed out to him by his son in his handiwork the image of Kappe-Chennigarâya at Belur, restored to him after completing this temple. It is also stated that the village got the name *Kai-âḷa*, "the restored hand", from this incident. But this tradition does not appear to be worthy of credence. The existence of a sculptor named Jakaṇâchâri, who is supposed to have built all the artistic structures in Mysore and elsewhere, is itself doubtful, seeing that no such name has been met with in any of the ornate buildings so far examined, though the names of numerous other sculptors have been noticed. Further, the expression Kaidaḷa does not by any means convey the sense of "a restored hand" in Kannaḍa, though both the words *kai* and *taḷa* mean "a hand." Again, the name of the village being Kaidâḷa with a long *a*, the supposed meaning of Kaidaḷa, even if correct, cannot be attached to it. It is very likely that the figure on the pillar, referred to above, represents a chief who caused the temple or the *mahâdvâra* to be erected. The Gangâdharêśvara temple, situated to the east of the Chennakêśava, also appears to be a Dravidian structure, though the *navaranga* has four beautifully sculptured black stone pillars decorated with bead work like the ones found in Hoysaḷa buildings, supporting a ceiling, about 1½ feet deep, carved with a lotus. The pillars are sculptured on the bottom panels on all the four sides with fine figures such as Śiva, Brahma, Vishṇu, Bhairava, Krishṇa, Gaṇapati, Vîrabhadra and so forth. In the *navaranga* is the inscription Tumkur 9, engraved on two slabs, one having a *linga* at the top and the other a standing figure of Vishṇu with a figure of Jina under a *mukkoḍe* or triple umbrella seated to its right, which tells us that the temple was built in 1151 by Sâmanta-Bâchi, a subordinate of the Hoysaḷa king Nârasimha I, in memory of his father Sâmanta-Gangayya. We also learn that Bâchi built besides Vishṇu and Jina temples at the village and endowed them. The Vishṇu temple is no doubt the Chennakêśava noticed above and the figure on the pillar of its *mahâdvâra* probably represents Bâchi. The inscription thus bears testimony to the cosmopolitanism of Sâmanta-Bâchi. A new epigraph was copied at the village.

Tradition about Jakaṇâchâri.

Dêvarâyadurga.

11. Dêvarâyadurga is a fortified hill situated in the midst of picturesque scenery. It consists of three elevations and has 7 gates. On the lowest elevation are situated the village Mahapaṭṭaṇa and the Lakshmînarasimha temple. The latter is a Dravidian structure facing east. From the inscriptions Tumkur 41 and 42 we learn that the enclosure and tower were repaired in 1858 by the Mysore king Krishṇa-Râja-Oḍeyar III. An annual *jâtre* or great festival takes place in the month of Chaitra (April) at

which thousands of people collect together, and there are many cells and *maṇṭapas* built for accommodating them. The temple has large vessels presented by the *swâmis* of the Vyâsarâya and Kundûr *maṭhas*. There is also another temple, said to be older than the Lakshmînarasimha, dedicated to Hanumân, also known as Sanjîvarâya, who stands with folded hands. On the wall of what is known as the Penugonda Gate is sculptured a figure holding a *vîṇâ* or lute in the right hand with a label (Tumkûr 40) in characters of about the 15th century stating that the figure represents the musician Virupaṇṇa, son of Sukumâradêva. Near Ane-doṇe or the Elephant spring are seen the remains of the tomb of an elephant, said to have been built by a former chief. The place was originally known as Anebiddasari or "the Precipice where the elephant fell", then as Jâḍakanadurga after a chief named Jâḍaka, and finally as Dêvarâyadurga after its capture by the Mysore king Chikka-Dêva-Râja-Oḍeyar. On the slope of the hill is a pond which is said to be the source of the stream Mangali. Higher up is a small spring named Jaya-tîrtha which represents the source of another stream Jaya. Both the streams unite at Irukasandra at the foot of the hill and form the Jayamangali. A small shrine in the jungle has a seated figure, about 1 foot high, of Râmânujâchârya, locally known as Kannappadêvaru or Kaṭṭemanedêvaru, which is the tutelary deity of the Nâyakamakkaḷu or hunters. On the intermediate elevation are situated the Government Travellers' Bungalow and another bungalow owned by the missionaries. Here are a well and two *doṇes* or springs, the latter known as Râma-tîrtha and Dhanus-tîrtha. Near at hand is a large cave with figures of Râma, Sîtâ and Lakshmaṇa. There are also remains of dwelling houses and offices which once stood here. On the third elevation stands, facing east, a temple of Lakshmînarasimha, known as the Kumbhî (summit) Narasimha temple, which consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga*, a *mukha-maṇṭapa* and a porch and is similar in plan to the temple below. To the left in the *navaranga* are kept stone figures of almost all the Śrîvaishṇava saints (*âḷvârs*) and sages (*âchâryas*). In the *prâkâra* or enclosure is the shrine of the goddess as in the lower temple, which also contains a fine, but mutilated, figure of another goddess known as Maḍapaḷḷi-Nâchchiyâr (or the Kitchen goddess). In the kitchens of Vishṇu temples it is usual to keep a figure of Lakshmi known under this name. Near the temple is a large *doṇe* to the south of which is a narrow cave with a flight of steps leading to a reservoir at the bottom known as Pâda-tîrtha, which is said to issue from the foot of the god. Higher up above the temple is a small shrine of Garuḍa near which is a big boulder known as Dîvige-guṇḍu (or the lamp boulder) on which an iron lamp with a long shaft is fixed. This lamp, lighted occasionally by devotees in fulfilment of vows, is said to be visible to Bangalore and other distant places. It appears that some years ago the figure of Garuḍa was mutilated by some Christian boys who were punished for their vandalism. In the rampart on the hill a hole is pointed out as having been caused by a gun-shot from the opposite hill known as Parangi-beṭṭa. In the *sthala-purâṇa* the hill is named Karigiri (or the elephant mountain) and is said to present the appearance of an elephant, a snake, a lion and Garuḍa when viewed from the four directions. A new inscription was found at the temple.

Nâmada-tîrtha.

At some distance from Dêvarâyadurga is situated by the side of the Tumkur road the Forest Lodge near which is a tiny spring of pellucid water known as Nâmada-tîrtha which issues from the living rock and fills and overflows a mortar cut in the rock. Tradition has it that the spring was brought into existence by the god Narasimha when he scratched the ground with his nail for procuring *nâmam* (white earth with which Vaishṇavas mark their forehead). It appears that sometime back with the object of increasing the supply of water the rock was blasted, whereupon the flow instantly ceased to the great consternation of the inhabitants of the surrounding parts, and that after the performance of special worship and services in the Narasimha temple water again issued from the rock.

Koratigere.

12. The Koratigere hill was once fortified, the remains of the fort wall being visible here and there. At about the middle portion of the hill is situated the Gangâdharêśvara temple consisting of three cells standing in a line with a hall in front. The cells enshrine Gangâdharêśvara, Pârvati, and Śrînivâsa flanked by consorts. In front of the Śrînivâsa cell at some distance are kept on a raised platform figures of the *Nava-*

grahas (or nine planets) in three rows with the sun in the centre facing east, while the others face all directions. Near the temple is a large *doṇe* or spring, and a structure newly built for the accommodation of visitors. The summit has a shrine of Basava, to which the ascent is rather steep. A spot near one of the gates is pointed out as the *Ṭankaśāle* or mint of one of the former chiefs. It appears that once gold coins used to be picked up here. Government have now prevented the removal of earth from the place. Some boulders behind the hill known as Daḷavâyi-guṇḍu are said to represent the heads of a Daḷavâyi or general and his followers who turned traitors to a Pâḷegâr princess named Bayyamma. A pond near the Gôkulada-Ânjanêya temple in the town, known as Bayyamma's pond, is said to have been built by this princess. Near this temple are also to be found a few good *mâstikals* (or memorials of *satis*). While at Koraṭigere, I examined a few *sanads* and manuscripts in the possession of a goldsmith named Nâgalingâchâri. One of the *sanads* with him is printed as Tumkûr 31. Another has now been transcribed. Of the works contained in the manuscripts, two bear on architecture and the sinking of wells and one on medicine. There is also a Telugu commentary on Jayadêva's *Gîtagôvinda*. When I was at Koraṭigere (in February) a *jâtre* on a grand scale was going on in honor of Ânjanêya at Kêmênhalli, about 4 miles from the town.

Manuscripts.

13. Agrahâra has a small Vîrabhadra temple and some *linga-mudre* stones without inscriptions. The latter are boundary stones marked with a linga to indicate that the land bounded by them was granted to a Śiva temple or a Śaiva institution. Similarly, stones marked with a discus indicate a grant to a Vishṇu temple, while those marked with a *mukkôḍe* or triple umbrella, a grant to a Jaina temple. The aromatic water-plant *baje* (*Acorus calamus*) is largely cultivated in this village, more than 50 acres of land being under this crop. The yield per acre is said to be from 150 to 250 maunds. The root sells at about Rs. 2-8 per maund and is exported to Bangalore and other places. While at this village, I examined the library of Patel Isvarayya, containing nearly one hundred palm-leaf manuscripts, and found in them several unpublished Kannada and Sanskrit works bearing mostly on the Vîraśaiva religion and hagiology. There were also a few Kannaḍa and Telugu poems, works treating of medicine and Kannada commentaries on Sanskrit works. The temple of Mallappa to the north of Nâgênhalli, known as Guṭṭe-Mallappa, is situated in a cave. To the west of it stands in the open a slab, measuring 9′ × 6′ × 1′, carved with a fine figure of Hanumân called Bail-Hanumanta. Two small monkeys at the sides are represented as eagerly eating some fruit. To the north of Navilkuriki is a fine *mâstikal* containing figures of husband and wife standing side by side, the latter holding a mirror in the left hand and a lime between the thumb and forefinger of the right hand. In some cases flames are shown as issuing from the head of the female figure, and the couple are represented as dancing as an indication of their joy after coming together in heaven. Hanchihalli has a ruined fort, as also the hill near it known as Ûruguṭṭe. At some distance to the north of the village is a *mâstikal* of another type, showing an arm and hand projecting from an upright post, with figures of the couple sculptured below. The villagers believe that the stone represents Vyâsana-tôḷu (or Vyâsa's arm). When only one hand projects from the post, the stone is known as Ôkkai-mâsti; when two hands project, it is known as Ikkai-mâsti, the number of hands representing the number of wives who became *satis*. A new epigraph was discovered at the village. A well executed *mâstikal* was also found in Nanjappa's backyard at Hûlikuṇṭe. It had been walled up, leaving just the linga at the top visible. After dismantling the wall, the slab was found to consist of three panels. The top panel has between the sun and moon two rearing cobras with a male figure standing to the left bearing a mace in the right hand and lifting up something with the left. The middle panel has a linga in the centre flanked on both sides by couples with folded hands, one of the male figures being armed with bow and arrow and the female figure of the couple to the right showing flames issuing from the head. The bottom panel has in the centre a standing couple with an intervening sword, the female figure holding a mirror in the left

Places in Koraṭigere Taluk, Agrahâra.

Manuscripts.

Nâgêhalli.

Navilkuriki.

Hanchihalli.

Hûlikuṇṭe.

hand and a line between the thumb and forefinger of the right hand. On both sides of the couple is a female figure on horse-back holding a mirror and a line. This is very peculiar: the women too seem to have taken part in fight. Both must have become *satis*. A new inscription was found on the slab. The hill known as Mukundarangana-guḍḍa has on the top a small temple adorned with a *gôpura* or tower, the object of worship being a round stone in the shape of a linga (*lingâkâra*). An old *viragal* of the Ganga period was found at Burnganhalli.

Râmpura.

14. The Venkaṭaramaṇa temple at Râmpura is a large Dravidian structure with a *gôpura* and *prâkâra* which present some features of the Saracenic style. It is said to have been renovated during Hyder's time. To the left of the outer entrance is sculptured a standing male figure, about 1½ feet high, wearing a cloak and leaning on a staff, resembling the Kempe-Gauḍa figures noticed at Mâgaḍi (*Report* for 1915, para 8) and other places. The god is known as Kari-Timmappa. There is likewise a figure of Paravâsudêva kept in the *navaranga*, as also figures of Vishvaksêna, Râmânujâchârya and Nammâḷvâr. Three new records were copied at the temple. The pedestal of Anantanâtha in the Anantanâtha-basti at the village bears an inscription of three lines. As we are not allowed to go in, I gave special instructions to the *pûjâri* to prepare an impression; but the impression was not satisfactory, only a few words of the first line being legible in it. The *basti* does not appear to be an old one. A new inscription was discovered at Mallekâvu.

Siddhara-beṭṭa.

Close to the village flows a small stream known as Siddhara-beṭṭada-haḷḷa (the stream of the Siddhas' hill). This hill, about three miles to the west of the village, is largely visited by pilgrims from the surrounding parts, especially on Tuesdays and Fridays. It has a cave temple enshrining a linga at the foot of which is a perennial spring in the form of a well, one yard square and four feet deep, which is said to be the source of the above-mentioned stream.

Chennarâyadurga.

Chennarâyadurga is a fine mass of rock beautifully fortified by the Maddagiri chief Chennappa-Gauḍa about the middle of the 17th century. It has two elevations. On the lower are situated the Chennigarâya and Îśvara temples, as also a fine semi-circular *doṇe* with clear water. There are besides granaries and powder magazines. There are several gates leading to the higher elevation, which is also fortified with brick walls raised over stone walls. The ascent is very steep and there is no flight of steps. The village at the foot of the hill has also a few temples. A fine cave temple, rather large and neatly kept, is known as the *maṭha* of Murâri-svâmi, who is said to have been a great ascetic and is believed to have gone to heaven with his body. The object of worship here is a pair of sandals. The cave has also some *yôga-maṇṭpas* and cells. A *samâdhi* or tomb near the cave is said to be that of Vaikuṇṭhappa, a disciple of Murâri. There is also lower down another *samâdhi*, said to be of Annapûrṇamma, a female disciple of Murâri, who was so named by her guru because she fed a large number of people with half a seer of rice.

Tumbâḍi.

An inscription at Tumbâḍi (Maddagiri 27) gives the name of the village as Tumbevâḍi. It is evidently identical with Tumbepâḍi mentioned in Bangalore 83, of about A.D. 900, as the place where by order of the Ganga king Ereyappa Nâgattara fought with the Noḷambas and fell.

Maddagiri.

15. The fort of Maddagiri is one of the finest in Mysore. Portions of it are roofed and converted into Government offices. The Mallêśvara and Venkaṭaramaṇa temples, which are similar in plan and stand in a line facing east, are large Dravidian structures with lofty towers. The lamp-pillar in front of the Mallêśvara temple, about 20 feet high, has a pavilion on the top for placing lamps. The porch of the temple has two niches, the one to the left containing a figure of Harihara and the other, a figure of Gaṇapati. In the *prâkâra* are shrines of Pârvati, Mahishâsuramardini, Subrahmaṇya, Tâṇḍavêśvara and Krishṇa, the last a fine figure, and rows of linga cells on the north and south. On the pedestal of Pârvati is a label giving the names of two women who may have set up the image. In this shrine is also kept the metallic figure of Chauḍêśvari, whose temple has gone to ruin. This is a seated figure, about 1¼ feet high, with 8 hands, 5 of them bearing a bell, a shield, a cup, an axe and a sword, one holding the head of a demon, the remaining two being in

the fear-removing (*abhaya*) and dancing (*nâṭya*) attitudes. The *kalyâṇa-maṇṭapa* is a good structure supported by 4 pillars, the front portions of which are carved into figures of Nârada, Tumburu and two other *rishis* or sages. A new epigraph was found at the temple. In the Venkaṭaramaṇa temple the god is about 6 feet high and there are two goddesses named Śrîdêvi and Bhûdêvi in separate shrines in the *prâkâra*. The porch has two cells, the one to the right enshrining Garuḍa and the other, Hanumân. The temple has also stone and metallic figures of several Śrîvaishṇava saints and sages. The Mallinâtha-basti adjoining the fort wall has in front a good *mânastambha*, about 15 feet high, with a pavilion on the top but without the usual Jina figure. Besides Jina figures, the *basti* has two seated stone figures of Brahma and metallic figures of Sarasvati and Padmâvati. A new inscription was discovered here and another at the Kâlamma temple. The lofty west gate of the town, about 20 feet high, is known as Daṇḍûru-bâgilu. There are several fine wells at Maddagiri such as Jânaiyana-bâvi, Arasana-bâvi, Pradhânara-bâvi, etc., stepped all round and adorned with sculptures here and there. Of these, the first situated to the north of the Travellers' Bungalow is perhaps the best. It has a beautiful gateway and well carved figures of Râma, Lakshmaṇa, Sîtâ, and Hanumân trampling on a demon. The second well, situated to the east of the Travellers' Bungalow, has figures of Hanumân, Gaṇapati and Bhairava, as also an inscription (E C, XII, Maddagiri 16) which tells us that it was built in 1699 by order of the Mysore king Chikka-Dêva-Râja-Oḍeyar and named Dêvarâya-samudra after him. From another inscription (Maddagiri 15) on a rock at some distance to the south of the Travellers' Bungalow, we learn that the same king built in 1690 a *maṇṭapa*, a *bṛindâvana* and a pond known as Gôpâlasarassu, and that Gauramma of Taḷakâḍu, his queen, built a pond. The *bṛindâvana* is a good structure with a canopy; but it is not known why it was built. Close to it stand 4 beautifully carved pillars, about 12 feet high, decorated with scroll work on all the sides. These are said to have once belonged to the sluice of a tank which is no longer in existence. At some distance to the town is a Lingâyat *maṭha* known as Gurrammana-maṭha, close to which is a *gaddige* or tomb of a Lingâyat guru named Śivalingasvâmi. To the south-east of the *maṭha* are some caves at the foot of Maddagiridurga, named Sâdhu-gavi, Mêke-gavi, Paṭṭaladammana-gavi and Siddhêśvara-gavi. An inscription was found at the third cave, which records a grant by the wife of the Maddagiri chief Chikkappa-Gauḍa.

Maddagiridurga.

16. The Maddagiri hill is one mass of rock strongly fortified. It has several *doṇes* or springs, such as Navilâḍi-doṇe on the north slope, Bhîmana-doṇe on the south slope, Iṭṭige-doṇe on the hill, Chandra-doṇe higher up, and Navil-doṇe on the top. Several of these are stepped with bricks. Above Chandra-doṇe the ascent is very steep for some distance. It is said that the palace of the Pâḷegâr was situated near this *doṇe*. There are several gates leading to the top, such as the Antarâlada-bâgilu, Diḍḍi-bâgilu, etc. The Mysore gate is to the south. On the top is situated the Gôpâla-kṛishṇa temple, which is now empty. Near it are the granary of *râgi* and the treasury. Grains of râgi are even now available for examination. The treasury appears to have had rows of big pots buried up to the neck close to the walls. There are likewise dome-like masonry structures with circular openings at the top for storing ghee and oil. Similar structures are also found lower down. They are called *kaṇajas* in Kannaḍa. The view from the top defies description; any number of hills and tanks meet our gaze on every side, the hills looking like little mounds and the tanks like small pools of water. A risky descent of some distance on the almost perpendicular south slope of the hill takes us to Bhîmana-doṇe. Here is a fine figure of Hanumân with an inscription to its left telling us that the figure was consecrated and the *doṇe* made by the Maddagiri chief Mummaḍi Chikkappa-Gauḍa in 1646. He is identified in incriptions and literature with Bijjavara, a village about 3 miles to the east of Maddagiri, which was apparently his capital. A descendant of his is now living in poor circumstances at Sambuvanhalli, about 4 miles from Maddagiri. At some distance above the foot of the hill is a square basin with a small hole on blowing into which a sound as of moving water is heard. This is probably a secret arrangement for the water-supply of the fortress. A stroke of lightning has split the mass of rock to a considerable distance causing a narrow crack all through. It has also thrown down the brick parapet in some places.

Sanads.

While I was at Maddagiri, Kâji Muhammad Imam, the caretaker of the Travellers' Bungalow, and his brother Kâji Muhammad Jamaluddin produced a bundle of papers consisting of *sanads* and letters dated from 1786 to 1890. Most of them relate to the office of Kâji held by the family for more than a century. Five *sanads*, 3 issued by Tippu and 2 by Divan Purnaiya, were selected and taken for examination. Dodda Rangeganda, the Patel of Maddagiri, and his brother Putta Rangegauda likewise produced some *sanads* which were also taken for examination. According to these records the Patel seems to be a lineal descendant of one of the minor local chiefs.

Places in Maddagiri Taluk. Siddâpura.

17. Siddâpura, about a mile to the north-west of Maddagiri, has a fort which, according to an inscription at the village (Maddagiri 21), was built in 1593 by the *mahâ-nâdu-prabhu* Chikkappa Gauḍa of Bijjavara (see para 15) during the reign of the Vijayanagar king Venkaṭapati-Râya I. The village has a well built Lingâyat *maṭha* known as Bâḷârâdhyara-maṭha. Bâḷârâdhya was probably the guru of Chikkappa-Gauḍa.

Kuḍuvatti.

Kuḍuvatti, situated at the foot of a hill of the same name, is a *bêchirâkh* or uninhabited village enclosed by a lofty mud wall. No person now enters the enclosure lest he should lose his life; because sometime back some one who dug the site for money vomited blood and died instantly. Close to the village are three temples known as the Gôpâlakrishna, the Lakshmîdêvi and the Kambadarâya, and five old *viragals* without any writing. The objects of worship in the Kambadarâya temple are two pillars standing side by side. The porch has on the right wall sculptures representing the coronation of Râma and on the left Ranganâtha attended by Tumburu and Nârada. The sculptures on the pillars supporting the porch show some ingenious combinations of female figures and *yâḷis*. Near the Gôpâlakrishna temple is a small pond, known as Majjanada-bâvi, on the door-post of which is carved a standing female figure, about 1½ feet high, said to represent one Jirale-Mallamma who built the Gôpâlakrishna and Lakshmîdêvi temples, as well as this pond. Tradition says that she made a large sum of money by selling butter and that she utilised the money in carrying out these pious and useful works. The villagers make an offering of butter to the image and bathe it with three handfuls of water. An old inscription (Plate XIII, 2), probably of the period of the Noḷamba king Ponnêra (close of the 8th century) was discovered at Śrâvaṇḍanahalli. The engraver's name is given as Dhanapati-âchâri. An uninscribed *viragal* by the side of this epigraph has a prostrate figure lying at the bottom with the left hand severed, the cut off hand being placed at the side. The meaning of this is not clear. At Hampasamudra, about 2 miles to the east, a new inscription was copied, as also one at Tingalûru. The god in the Anjanêya temple at Haḷe-Iṭakalôṭi is a good figure with a small monkey shown to the left as eating something. To the left of the temple is a stone sculptured with a female figure seated with the right hand seizing on what looks like a pole fastened with ropes. The figure in said to represent Dombara-Chinni (or Chinni of the sect of Dombas or tumblers) who fell from the pole and died. It appears that even now when Dombas visit the village, they do not as usual fix a pole but perform on the ground after praying to the image. A new record was copied here.

Śrâvaṇḍanahalli.

Haḷe-Iṭakalôṭi.

Doḍḍa-Dâḷivaṭṭa.

The Lakshminarasimha temple of Doḍḍa-Dâḷivaṭṭa is one of the largest Dravidian structures with an extensive *prâkâra*, measuring 125 yards by 70 yards, and a lofty *mahâdvâra* surmounted by a *gôpura*. To the right in the *prâkâra* is a *satra* or choultry for accommodating and feeding pilgrims during the car-festival which takes place on a grand scale in the month of Âshâḍha (July). Bullock carts can go inside the *mahâdvâra* and stand in the enclosure. There is a fine pond near the outer gate. The god, said to be *udbhava-mûrti*, is a small round stone standing a few inches above the ground level and adorned with a crown. The metallic figure of the god, about 1½ feet high, is Lakshminarasimha, which bears on the pedestal a label giving its name. There is a separate shrine of the goddess standing in a line with that of the god. A new inscription in Nâgari characters was found at the temple, as also a few modern ones on the temple bells and vehicles. In the open *navaranga* of the Îśvara temple to the north, is kept a well carved Gajalakshmi panel, which evidently belongs to some other temple. A new epigraph, also in Nâgari, was

Manuscripts.

discovered here. While at the village, I also examined a few palm leaf manuscripts in the possession of Nanjunda Sastri. They were found to contain works bearing chiefly on medicine, astrology, mantra-śâstra and ritual. A new record was copied at a place known as Êḷusuttinakôṭe (a fort of seven enclosures) near Iṭakadibbanahalli. According to tradition the Pâṇḍavas lived here for some time in a fort of seven walls built by them, and the inscription names them along with Abhimanyu. Śravaṇagudi has a number of old *viragals* (Maddagiri 92-101) standing near one another. At some distance from them is an uninscribed *viragal*, which is worthy of notice. It has in the upper portion a hero in the arms of celestial nymphs, while in the lower portion is seen a tiger pouncing on a bull. Probably the man fell fighting with the tiger.

Êḷusuttinakôṭe.

Śravaṇagudi.

18. Miḍigêśi is said to have been so named by a local chief, Nâgareḍḍi, after his wife Miḍigêśi, who was so called because her hair (*kêśa*) was so long that it touched her heel (*miḍi*). The Venkaṭaramaṇa temple which is similar in plan to the temple of the same name at Maddagiri (para 14), is said to have been built by the chief Nâgareḍḍi. His palace was situated to the south of the temple, and an entrance in the south wall of the *prâkâra*, now closed, is said to have been the gate through which the palace people went into the temple. A figure on this wall, about 1½ feet high, standing with folded hands, is said to represent Nâgareḍḍi. There is also sculptured on the same wall a five-hooded snake, about 5 feet long, lying horizontally with a small figure of Krishna dancing on it. In the Garuḍa shrine in front of the temple is a square hole through which the rays of the rising sun are said to fall on the feet of the god. The *navaraṅga* entrance has at the sides two niches containing figures of Gaṇapati and Vîrabhadra. The Garuḍagamba is a fine pillar, about 40 feet high, decorated with scroll work on all the sides; but unfortunately it has been broken in the middle by a stroke of lightning, the upper portion lying below. The Mallêśvara temple is said to have been built by Okkaligas of the Śeṭṭenôru sect, the god being their tutelary deity. Tradition has it that a beautiful damsel of this sect, named Chikka-Mallamma, was during an attack by the Muhammadans seized by them and confined in the fortress on the Miḍigêśi hill; and that on her prayer to God for her release, the rock split and made way for her, whereupon she descended the hill and entered fire in front of the god Mallêśvara. Her figure, about 2 feet high, is sculptured on the rock to the right of the flight of steps leading to the top about the middle of the hill. It is in a walking posture holding a sword in the right hand and what looks like a lance in the left. The Okkaligas referred to above were of three classes: Śeṭṭenôru, Alpenôru and Gôṇôru. A copper plate inscription in the possession of the *pûjâri* of the Mallêśvara temple, of which only the last plate was shown to me, mentions these classes of Okkaligas and refers to the *agni-pravêśa* (entering fire) of the damsel. The god in the Jîbi-Âñjanêya temple is a huge figure, about 9 feet high. The Miḍigêśi hill is said to have been fortified by Nâgareḍḍi mentioned above. Here also we have the usual granaries of râgi and paddy, dome-like structures for storing ghee and oil, powder magazines and *doṇes*. Grains of old râgi can even now be had for examination, but the paddy-kaṇaja has only a quantity of husk. Two of the *doṇes* are named Musare-doṇe and Kannêrammana-doṇe, the former situated on the top and the latter on the north slope. There is a fine mosque on the summit with two minarets at the sides and an ornamental parapet all round the roof. It has also flights of steps on both the sides. Close to the mosque stands a shrine dedicated to Hanumân. There are several gates leading to the top of the hill.

Miḍigêśi.

Miḍigêśidurga.

19. Both the town of Pâvugaḍa and the hill near it are beautifully fortified. The hill is not one mass of rock like those at Maddagiri and Miḍigêśi, but is made up in the higher portion of a number of gigantic boulders, some of them being nearly 100 feet high. There are 10 gates leading to the top. At some distance from the foot is the Kammâra-maṇṭapa; higher up, Beṭṭada (or the hill) Âñjanêya, a good figure, about 7 feet high, with a well carved *uttariyam* or upper cloth and a little monkey seated to the left eating something; further up, a circular *doṇe* called Kôṇêri and a *maṇṭapa* known as Kôṇêri-maṇṭapa, near which stands a dome-like structure for storing ghee (*tuppada-*

Pâvugaḍa.

kaṇaja). Going further, we see a rock with some small holes which are believed to be the hoof marks of a horse which leapt from the top. Near by is a well, now closed, from which water is said to have been drawn to the top of a boulder, about 80 feet high. On the top is the Sultân-battêri (battery), occupying the highest point, and to its west, Subbarâya's *battêri*. Besides the one already mentioned, the hill has several more *doṇes* known as Akkammana-doṇe, Bâbaiyana-kere, Bhimana-doṇe and so forth. The last is a fine reservoir with clear and deep water, situated between two huge boulders. We have to descend some 70 steps to reach the water. This *doṇe* is said to be connected with another at the foot of the hill known as Keḷagana-doṇe. A square slab containing a defaced Persian inscription, which was fitted into a cavity in the boulder to the right, is now kept in the Archæological Office. A spot is shown on the hill wherefrom undesirables were once hurled down to the bottom of the precipice. We have here also the usual granaries of râgi and paddy and powder magazines. The summit has an incomplete mosque which is said to have been built with the materials of a Gôpâlakrishna temple which once stood there. A Persian inscription was found here. There is a small shrine at the foot of the hill called the Gôpâlakrishna in which the metallic image of the Gôpâlakrishna temple used to be kept when that temple was on the hill. We have now a Gôpâlakrishna temple in the town itself. From an inscription newly discovered on the hill we learn that the fortress was built in 1405 by Gôpaṇṇa, a general under the Vijayanagar king Dêva-Râya I.

Places in Pâvugaḍa Taluk, Guṇḍalhalli.

20. Two new inscriptions were found at Naligânhalli and one at Chiknâyakanhalli. The top slab of the fine sluice of Doddakere at Guṇḍalhalli has a discus and a conch made of black stone fixed at the sides. On a rough boulder on the bund of the tank are engraved the inscriptions Pâvugaḍa 11-13. The date assigned to these records in the Tumkur volume, *viz.*, c. 1530, is evidently a mistake, seeing that the characters are unquestionably of the 8th century as evidenced by the square form of *ba* used in them. The cyclic year Jaya given in one of the records most probably corresponds to A. D. 754. The tank is named Akaḷe-samudra after a lady Akaḷeti who built it. It is thus one of the oldest tanks in the State, though Paṇamankere at Tâlgunda, Shikârpur Taluk, is older still by about two centuries. In the *prâkâra* of the Îśvara temple on the bund of Chikkakere at the same village, stands a stone, about 9 feet high, with several curves in the form of a snake, and the villagers firmly believe that there is treasure below it. No such stone has been met with elsewhere. At the Râmadêva shrine, which is a large cave containing some small stones daubed with white earth and red ochre, two new records were copied. The Ânjanêya temple has a very large figure, about 10 feet high, of the god. The Rangasvâmi temple at *bêchirâkh* Rangâpura has a round stone (*udbhava-mûrti*) for the object of worship. In the *prâkâra* are several small shrines containing figures with folded hands. In one of them is sculptured a couple seated with folded hands with an inscription on the side slab stating that the figures were consecrated by their son. Another slab just outside the *prâkâra*, measuring 6 feet by 5 feet, represents Hanumân and Garuḍa as contesting the possession of a fruit which is split in the middle. There is a similar panel at Belur, but the object of dispute there is said to be a linga. Three new epigraphs were discovered here. In the Kambadarâya shrine at Bhangâranâyakana-beṭṭa the object of worship is a pillar, about 13 feet high, marked with a discus and a conch on the sides. The pillar has an iron lamp fixed on the top which is occasionally lighted by the villagers. No ladder is to be used for this purpose. The villagers have to bathe and fast, and then, standing over the shoulders of one another without allowing their feet to come in contact with the pillar, they light the lamp. The hill near the village, which was once fortified, contains the ruins of several buildings. Near Rangasamudra was noticed a big heap of *moras* or winnows below a tree, and on enquiry we were told that these were the offerings of the village to the goddess Morâlamma (the goddess of winnows) who was being carried from village to village, and that they had to be removed to the next village along with the goddess. The village has a small elegant shrine surmounted by a tower, which is called Mallêśvara's maṇṭapa, though there is nothing inside. A new inscription was copied at Rangasamudradapâḷya.

Bêchirâkh Rangâpura.

Bhangâranâyakana-beṭṭa.

Rangasamudra. Goddess Morâlamma.

21. Niḍugal, once a prosperous city, is now a small unhealthy village containing about half a dozen houses. There is also a larger village of the same name on the first elevation of the adjacent Niḍugal hill. There are numerous temples both at the foot and on the hill, but most of them are in ruins. Of those at the foot, which seem to be comparatively modern, the Sâravâḍêśvara temple, also called the Hoṭṭêśvara after the Harati chief Hoṭṭeṇṇa-Nâyaka, was built in 1681 (Pâvugaḍa 59). The god is named Sâravâḍêśvara after Sâravâḍ, a village in the Bijapur country, which is said to be the birthplace of the progenitor of the Harati family. The Râma temple has a boulder carved with the figures of Râma, Sîtâ, Lakshmaṇa and Sugrîva, with Hanumân and Garuḍa at the sides. To the right of this composition on the same boulder is a big figure of Hanumân, and to the left a figure of Mahishâsuramardinî. The Kâśîviśvêśvara temple is a small neat structure with three cells in a line and a common *navaranga*. The central cell has a linga, the right cell Gaṇapati and the left Pârvati. The last is a seated figure, about 1½ feet high, holding a ladle horizontally with both the hands. Such a figure of Pârvati is known as Annapûrṇâ. On the back wall of the Gaṇapati cell is carved a linga worshipped by an elephant on the right and by Vyâghrapâda on the left. To the left in the Anjanêya temple stands a *rishi* or sage bearing a rosary in the right hand which rests in the fear-removing (*abhaya*) pose on a staff, and holding what looks like a book in the left. The village has also a *kabar* or tomb, said to be of Mirza Husêni Vali who came from Hyderabad, in honor of which a *jâtre* or *urs* is held every year. A new record was copied at the village.

Niḍugal.

The Niḍugal hill has two or three distinct elevations. But the ascent is very steep and difficult, there being no steps at all to help the climber. It takes nearly an hour and a half to reach the top, that is, without any stoppages on the way. But when once there, you forget all your fatigue and enjoy one of the grandest views of the surrounding landscape: you see any number of hills and lakes as far as the eyes can reach. The inscription Pâvugaḍa 52, of 1232, says that the hill was named Niḍugal (lofty rock) because it touched the skies with its formidable peak; and Pâvugaḍa 54, of 1487, tells us that it was the most impregnable of all the hill fortresses in the Karnâṭa country. It is also called Kâlânjana in the inscriptions. There are several lines of fortifications known as Kâḷêśvara-kôṭe, Bhairavana-kôṭe, Are-kôṭe, Nagarêśvara-kôṭe, etc., and a number of gates known as Mâṭanûru-bâgilu, Singârada-bâgilu, Sinnalayyana-diḍḍi and so on. The hill has likewise the usual granaries, powder magazines, *domes*, palace ruins, etc. On the top the chief Hoṭṭeṇṇa-Nâyaka built a small Basava shirne in 1653 (Pâvugaḍa 42) and had an inscription engraved. The shrine is now in ruins. A new inscription was discovered on the pillar in front of it. By the side of the shrine is an iron lamp with a shaft, about 6 feet high, fixed on the rock, which is lighted once a year or oftener by the people of the surrounding villages in fulfilment of their vows. A little lower down is the Kâḷahastîśvara temple which, according to Pâvugaḍa 46, had its linga set up by Râma, and was renovated by the Harati chief Timmaṇṇa-Nâyaka in 1670. This seems to be one of the oldest temples on the hill. The people of the surrounding parts visit the temple on the Śivarâtri day, stop there the whole night and go away the next morning after meals. At some distance are lying three pieces of old cannon, one of which, about 18 feet long, is known as *Êḷu-makkaḷa-tâyi* or "the mother of seven children." The palace has only a few walls now left. A portion scooped out at the top of a huge boulder with holes for steps is said to have served as a seat for the chief during *darbârs*. The palace garden has a pair of ornamental black stone pillars known as *bâvikallu* or "well stones" with holes for the cross bar, surmounted by figures of bulls and curved at the top. There is also a dark underground cell (*nelamâḷige*) attached to a boulder. The ruined Nâgêśvara temple near a pond known as Hokkaraṇe is a Hoysaḷa building which, according to Pâvugaḍa 53, of about 1150, was founded during the reign of the Châlukya king Jagadêkamalla II. The *navaranga* has 5 niches on both sides, as also figures of Subrahmaṇya and Sûrya, a beautifully carved but headless female figure and a fine Nâgakanyakâ with a female figure at the side. The Nâgêśvara appears to be the oldest of the existing temples on the hill, though mention is made of a temple founded by Bidichôrarasa of the Pallava family in an inscription of the 8th century (Pâvugaḍa 45) built into the left wall of the porch of the Kâḷahastîśvara temple. There is an underground canal supplying water to the Hokkraṇe mentioned above. The

Niḍugaldurga.

1 FRONT VIEW OF JUMA MASJID

2. NORTH-EAST VIEW OF MALIK RIHAN DARGA

Mysore Archæological Survey]

god of the Chennakêśava temple has been removed and set up in a new temple at the village Beḷḷibaṭṭalu. Near this temple is a small shrine containing an elegantly carved seated figure, about 3 feet high, of Bhairava with 10 hands. There is also a buried Śiva temple here of good workmanship. The ruined Lakshmaṇêśvara temple at the Mâṭanûru gate was built in 1487 (Pâvugaḍa 54) by the Harati chief Chika-Tippa-Nâyaka in memory of his deceased wife Lakshmâdêvi. Pâvugaḍa 54 also tells us that there were shrines of Durgâ, Bhairava and Gaṇapati in each of the 8 directions on the hill. The above mentioned Bhairava shrine may be one of these. At the village on the first elevation is a temple of Durgâ and a small shrine surmounted by a tower known as Rangadhâmana-maṇṭapa which is now empty. Two modern inscriptions on bells were copied at the Durgâ temple. Two more "well stones", similar to those noticed in the palace garden, are also to be found near the village. At some distance from the village are the Vîrabhadra, Pârśvanâtha, Âdinârâyaṇa, Lakshmînarasimha, Nagarêśvara, Maḷe-Mallikârjuna and Sômêśvara temples scattered in different directions. In the Vîrabhadra temple the god, about 5 feet high, is a two-armed figure holding a sword and a shield. The Pârśvanâtha-basti probably came into existence in 1232 according to Pâvugaḍa 52 in which it is named Jôgavaṭṭigeya-basadi. The god, about 5 feet high, faces east, while his Yakshi, Padmâvati, a seated figure, about 2 feet high, is enshrined in a cell facing south. There is also a figure of Brahma on horseback, which was once over the pillar in front. Two inscriptions were found on the pedestals of images, as also two modern ones on a bell and a gong. Âdinârâyaṇa is a good figure, about 5 feet high. In the *navaranga* of the Lakshmînarasimha temple are kept a figure of Sûrya and a panel depicting the coronation of Râma. On both sides of the outer entrance are cells containing big figures of Hanumân. The Nagarêśvara temple has two cells enshrining lingas named Nagarêśvara and Gaurîśvara, and the *navaranga* has figures of Vishṇu, Mahishâsuramardini and Saptamâtrikâh together with a few well carved Nâgakanyakâs. The inscriptions Pâvugaḍa 47-50, which are wrongly stated in the Tumkur volume to be in the Kâḷahastîśvara temple, are here. This temple goes back to 1248 (Pâvagaḍa 50). Two new *viragals* were found in the *prâkâra*. The Sômêśvara temple, probably founded in 1292 (Pâvugaḍa 53), seems to be the finest Dravidian structure on the hill. It has an elegantly carved *navaranga* doorway of black stone with jambs consisting of four fascias—the innermost adorned with scroll work, the next with figures in every convolution of the scroll, the third carved into an ornamental pilaster and the last sculptured with spirited lions and *yâlis* in all postures. The pediment has Tâṇḍvêśvara with attendant musicians, the lintel Gajalakhsmi and the bottom of the jambs *dvârapâlakas* or doorkeepers and female figures holding a lotus and a *kalaśa* or water vessel. The *sukhanâsi* doorway is also of black stone, but plain. The *navaranga* has besides Mahishâsuramardini two seated female figures, about 1½ feet high, one holding a child in the left hand and a fruit in the right, the other holding a fruit in the left hand and some indistinct object (? a short staff) in the right. It is not clear what these two figures are intended to represent. Two new inscriptions were discovered at this temple.

Other temples near about the village on the first elevation.

22. The Jumâ Masjîd (Plate II, 1) and the Dargâ of Malik Rihân (Plate II, 2) at Sîra are fine structures of the Saracenic style. The former is said to have been built by Shaik Farîd Sâheb, whose tomb together with that of his brother Shaik Kabîr Sâheb, is pointed out in the enclosure of the mosque. The date of construction is indicated in the chronogram *baitul mokaddas*, A. H. 1108 (A. D. 1696). Two new Persian inscriptions were found here. The Dargâ is a square building with a big dome with 4 black stone minarets, about 8 feet high, at the corners over the roof. Inside is the tomb of Malik Rihân, who was Subadâr of Sîra from 1637 to 1651. The Dargâ seems to have been erected in 1651. Its plan is given on Plate III. Behind the building is an old mosque in which Malik Rihân is said to have prayed, and to the north-east a rectangular structure known as Diḍḍi with 4 minarets on the roof, the front two taller than the hind ones, which he is said to have used as a study. To the south-east a tomb under a canopy is shown as that of a seven-year-old daughter of Aurangazebe. An inscription on it simply names Allah and Muhammad. Another new Persian inscription was found here, as also one on the outer wall of the outhouse attached to Chikka Masidi or the little mosque. The Baraki mosque

Sîra Muhammadan buildings.

containing the inscription Sîra 71 is in a dilapidated condition. Near it is the tomb of Mahamûd Khân, a fine stone structure with minarets, battlements and an ornamental plinth. At some distance to the north is a Dargâ popularly known as Chinnadagôri owing to the dome having a gold *kalaśa* or finial, containing the tomb of a Fakîr named Farîd-ullâ Shâh Husêni, who is said to have come from Bijâpur and performed severe penance here till ant-hills grew around him. He is held in great respect by all classes of Muhammadans, his *makân* being looked upon as a Chaukhaṇḍi-maṭha. An annual *urs* takes place in his honor. The Dargâ is a small square stone building with a large dome and minarets. It was presented with the gold *kalaśa*, it is said, by a Pâlegâr of the place in fulfilment of a vow. Its custodian, Saiyad Kâssim, who is about 80 years old, said that he was the 7th in descent from Farîd-ullâ and gave his pedigree thus:—Farîd-ullâ, his disciple Mâsum Shâh, his disciple Mâguli Shâh, his disciple Lutpullâ Shâh, his disciple Yadullâ Shâh, his great grandson Saiyad Kâssim. According to him Fakîrs are of 4 classes: Khâdri, Chishtyâ, Sarvardiyâ and Mujaddadiyâ. The first class may wear either *dhôti* or trousers; but the second only *dhôti* and they have to get clean-shaved. Saiyad Kâssim has in his possession a good number of *sanads* relating to the *makân* issued by Aurangazebe, Alamgir II, the Nizam, the Muhammadan Governors of Sîra, Hyder and the Mahrâṭṭas. Of these, 4 in Kannaḍa were transcribed—1 of Hyder, 1 of the Mahrâṭṭas, 1 of Pradhân Venkappaiya of Mysore and 1 of Navâb Lâl Muhammad Khân. There was no time to examine the Persian and Mahrâṭhi *sanads* with him. The town is said to have once possessed 90 mosques, and it is studded all over with Muhammadan tombs.

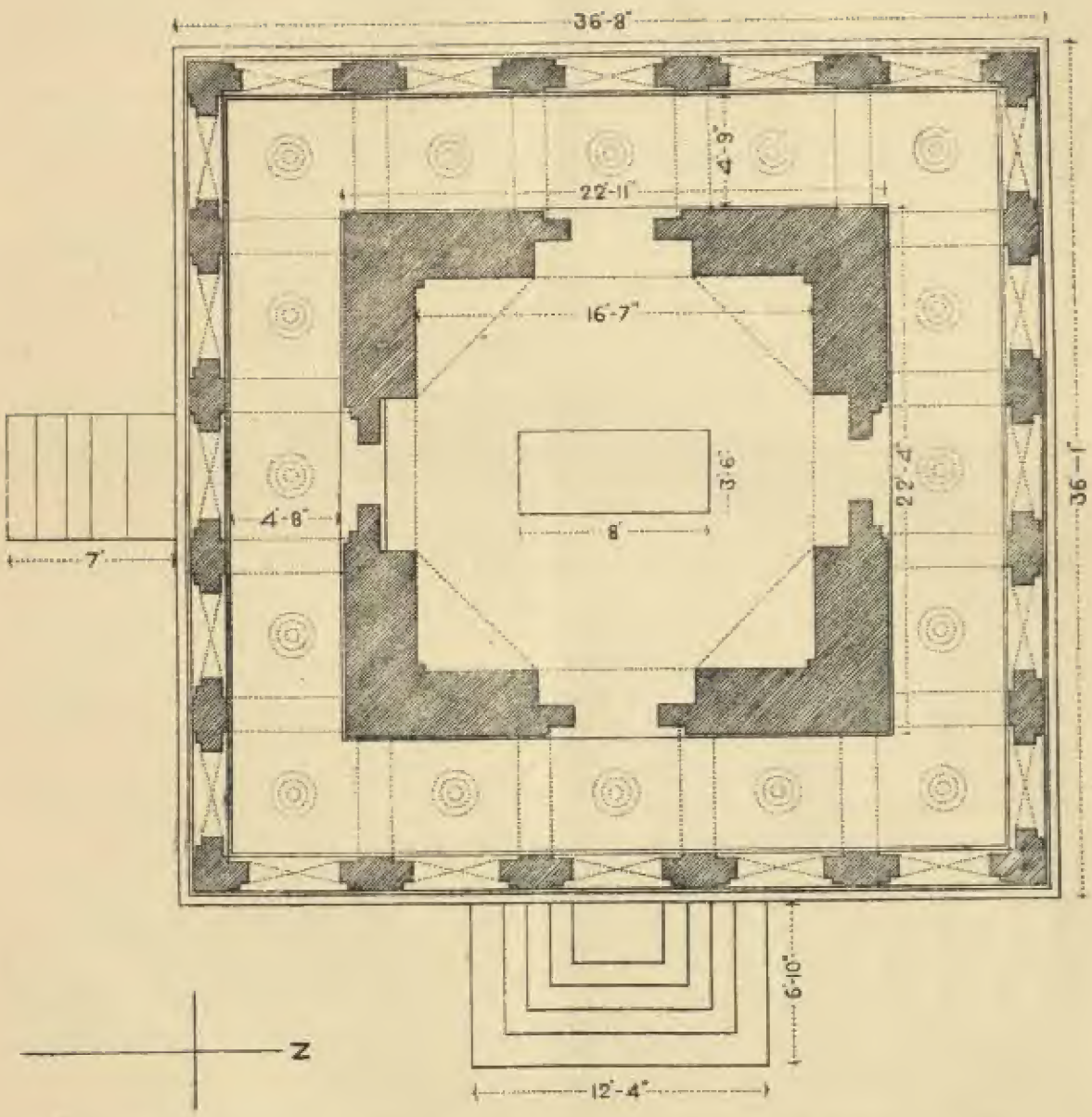
Sanads.

23. The god of the Gôpâlakrishṇa temple has been removed to the newly built Nârâyaṇa temple in the town and a good figure of Hanumân, brought from some other place, has been set up instead. A new epigraph was found here. The object of worship in the Durgâ temple is an ant-hill. In the *maṇṭapa* to the south of it was found a new inscription. There is also an inscription on a tomb situated in the compound of the Travellers' Bungalow, which tells us that a European lady named Ellen died of cholera in 1846 in Sîra. To the north of the town is said to be situated the site of an ancient city called Lâṭapuri, that portion occupied by a few mean-looking houses being even now known as Lâṭapuri-haṭṭi. Recently a broken cannon was unearthed in the quarter of the town known as Kumbâra-haṭṭi to the north of the fort. It is lying there even now. The fort is a fine stone structure with a moat all round. It once had two more enclosing mud walls also with, moats, traces of which exist. The inner fort is almost intact, but not inhabited though traces of former houses and offices are visible. There are two fine gates on the north with a side doorway in each case. A hall is attached to each, the first supported by 6 black stone pillars and the second by 4 sculptured granite pillars, though the sculptures are deliberately mutilated or chiselled out. The side doorway of the first gate is of carved black stone. There is a ruined mosque in the fort and a stepped well in which the wives of the Pâlegâr are said to have drowned themselves when the fort was invested by the Muhammadans. To the south-west of the Travellers' Bungalow is a spacious cave divided into two compartments to the right and left. A new inscription was discovered at each of the villages Nâdûru, Kereyârahalli and Kallukôṭe and two at Halkûru. One of the latter has to be looked upon as a find of some historical importance, as it happens to be the only lithic record so far discovered of the Ganga king Śrîpurusha with a date in the Śaka era (Plate XIII, 1). This inscription is on a big pillar-like black stone which was immersed in water, and even with the help of a large number of men it took nearly three hours to get it out of water for examination. It is pleasing to note that the trouble taken had its reward.

A lithic record of Śrîpurusha with a date.

24. From Sîra a visit was paid to Hiriyûr, Chitaldrug District, and a few villages in that taluk surveyed. The Têrumallêśvara temple at Hiriyûr is a large Dravidian structure with a *mahâdvâra* surmounted by a lofty *gôpura*. In front of it is a lofty *uyyâle-kamba* with stout iron chains hanging from the top intended for swinging the god. On the inner sides of the pillars are sculptured two male figures with folded hands armed with a sword and a shield. The open *mukha-maṇṭapa* or front hall has entrances in three directions. In front of it stands on a high pedestal a fine *dîpa-*

Hiriyûr.



PLAN OF MALIK RIHAN DARGA, SIRA.

SCALE 5 0 5 10 15 20 FEET

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stambha or lamp-pillar, about 45 feet high, with a pavilion at the top enshrining a Basava or bull, and 8 lamps in the form of huge iron cups, two in each direction, each capable of holding about 10 seers of oil. The lamps are lighted once a year. The pillar has slight projections on the sides which serve as steps to go to the top. Its front face has a male figure with folded hands, representing perhaps the chief who built the temple. The ceilings of the *mukha-maṇṭapa* are painted with scenes from the Śaiva-purâṇas and the front central ceiling has a chain of stone rings. The east outer wall of the *navaranga* has two rows of figures representing the *ashṭa-dikpâlakas* or regents of the directions and illustrating the story of the fight between Śiva as a *kirâta* or hunter and Arjuna. Though the *gôpura* faces east, the god faces south. In the *navaranga* are kept three sets of metallic figures—large images of Śiva and Pârvati, small images of the same, and Umâmahêśvara seated on Nandi—which are taken out in procession in three separate cars during the car festival which takes place in the month of Mâgha (February). This circumstance probably accounts for the name Têru(car)-mallêśvara. The ruined Vîrabhadra temple has figures of Vîrabhadra and his consort Bhadrakâḷi, the latter holding in the right lower hand a lotus instead of the usual sword, and Daksha's cut off head being shown at the side. The Kannaḍa poet Babbûra, author of *Ambikâvijaya* and *Paraśurâma-Râmâyaṇa*, was a native of this town and a devotee of the god Ranganâtha of Babbûru, a village about 2 miles from Hiriyûr. He mentions in his works the god Têrumallêśvara. Rangadâsappa, the present Shanbhog of Hiriyûr, who is about 65 years old, said that he was the great-grandson of Babbûra. It is not clear whether the Kannaḍa poet Mâdhava, author of a Kannaḍa version of the *Kâvyâdarśa* of Daṇḍi, who styles himself "ruler (*prabhu*) of Hiriyûr," belonged to this place.

Babbûra.

Mâdhava.

25. The god Ranganâtha of Babbûru was, as stated in the previous para, the tutelary deity of the Kannaḍa poet Babbûra. The slab containing the inscription EC, XI, Hiriyûr 49 at this village has a horseman riding to right with a sword held in the uplifted right hand; behind him is a child standing with folded hands; and behind the child stands a female figure, perhaps the wife of the horseman, with uplifted right hand. It is not clear what the composition is intended to represent. The inscription merely names a number of *gauḍas*. Masakal was once fortified; two lofty gateways with wooden ceilings bear evidence to the importance of the village at one time. Two new epigraphs were copied here. The original copper plates of Hiriyûr 88, which is printed from an unsatisfactory copy, were procured from Siddaramaiya, Shanbhog of the village. The Ranganâtha temple at Abbinahoḷe has a round stone (*udbhava-mûrti*) for the object of worship. In front of it was found a new inscription, dated 1664, which is of some interest as it refers to the establishment of a claim to the office of Shanbhog through success in an ordeal of dipping the hand in boiling ghee in the presence of a large number of people. Another discovery was a *viragal* of the time of the Noḷamba king Ayyapa, dated 923. A few modern inscriptions were also found on the bells and gong of the Ranganâtha temple. Bharmagiri, so named after the Pâḷegâr Bharmaṇṇa-Nâyaka, is situated on a fortified low hill. It has a shrine in which the *utsava-vigraha* or processional image of Kaṇiveya-Mâramma, the goddess after whom Mârikaṇive is named, is kept. The image consists of a wooden box which, decorated with hands and other limbs and an umbrella, is taken out in a car once a year. A modern inscription was copied here. The Mârikaṇive dam, which may be looked upon as a great feat of engineering skill, was commenced in August 1898 and completed in August 1907. There are two fine *maṇṭapas* in the Saracenic style built at the ends of the dam. The east maṇṭapa has a tablet giving the dates of the commencement and completion of the dam. In the west maṇṭapa is set up an inscription in Sanskrit and Kannaḍa verses composed by me, giving an account of the dam and of the progressive administration of Mysore, and the date Śaka 1828 (1907) in which the reservoir was opened for public use. Close to the reservoir is situated a shrine of Mâri known as Kaṇive Mâramma, from whom the village derives its name. The shrine which was a wooden structure, has recently been built of dressed stone by one Ka-

Places in Hiriyûr Taluk.
Babbûru.

Masakal.

Abbinahoḷe
An ordeal.

Bharmagiri.

Mârikaṇive.

ṇuvappa of Mysore. It has a stone panel sculptured with three figures, Pârvati in the middle, Lakshmi to the right and Mâri to the left. To the right of the shrine, on a lower level, is a cell containing a broken *viragal* which is known as Bhûtappa. As at Bharmagiri, there is a shrine at Arasinagundi dedicated to Mâri, here known as Kaṇuvamma, which contains the processional image in the shape of a box of the goddess at Mârikaṇive. In front of it is an iron lamp on a shaft about 8 feet high, which is lighted once a year. At some distance from the shrine stands in a field a *mâstikal* carved with a fine female figure, about 2½ feet high, with its right hand raised and open and the left hand hanging by the side holding a lime, flames being shown around the head.

Arasinagundi.

26. The Venkataramana temple at Chikkanâyakanhalli is the largest and finest of the Dravidian structures in the town. It stands on a raised terrace like Hoysaḷa buildings and is enclosed by a large *prâkâra* of which only the plinth is now left. The god, about 4 feet high, is a good figure, and behind it is an underground cell with a flight of steps. The pillars of the *navaranga* are sculptured on all sides, some of the sculptures being ingenious combinations of animals such as an elephant and a bull with one head, and so on. One of the pillars shows a chief seated on a throne holding a lotus in the right hand, the panel above having the figure of a seated *sanyâsi* holding the triple staff (*tridaṇḍa*). The metallic image of the god, about 3 feet high, is taken out in procession only once a year on the Rathasaptami day. On two pillars of the porch facing each other are sculptured figures of Râma and Lakshmaṇa. The town has two Ânjanêya temples—the Haḷeyûr Ânjanêya and the Brahmapuri Ânjanêya, the latter so called because is is situated in the Brâhman street. The former is a big temple richly endowed and visited by a large number of devotees. Two new inscriptions were copied here. In the other Ânjanêya temple are also kept stone and metallic figures of Śrînivâsa. The Râmêśvara temple is also a large Dravidian structure said to have been built by a Hâgalvâḍi chief. The *sukhanâsi* entrance has a figure of Gaṇapati to the right and Bhairava to the left. The left pillar in front of this entrance has a well carved seated figure, about 1¾ feet high, in the attitude of meditation, wearing a snake-earring. Judging from the ornaments on the feet, hands and neck, it does not look like a *rishi*. The opposite pillar has a standing male figure, about 2½ feet high, with folded hands, which is supposed to represent the chief who built the temple. There is also a similar figure on one of the pillars of the porch. Other sculptures worthy of notice are Vyâghrapâda worshipping a linga and the hunter Kaṇṇappa piercing his eye with an arrow and kicking a linga. Two modern inscriptions were found on the temple vessels. The Rudrês'vara temple has a figure of Vîrabhadra flanked by Bhadrakâḷi and Daksha with a modern inscription on the brass plate of the pedestal. The Kêśava temple bears an inscription stating that it was built to commemorate the installation of the Mysore king Châmarâjêndra-Oḍeyar in 1881. The Kaṇṇappa shrine has an old wooden doorway elegantly carved with human and animal figures (Plate IV, 3). To its left is a linga cell on the back wall of which is carved a figure of Kaṇṇappa armed with a bow worshipping a linga. The village goddess (*grâma-dêvate*), Hirimâvarada Yallamma, is a wooden figure, also known as Rêṇukâdêvi, with a stone head set up in front. The processional image is a wooden figure of Paraśurâma, son of Rêṇukâ. To the right of Yallamma is a seated stone figure, about 1 foot high, of Jamadagni, husband of Rêṇukâ, with two hands, the right in the *abhaya* pose and the left placed on the thigh. Outside the temple are two small shrines containing round stones said to represent Mâtangi and her son Pâtappa. It is stated that once a year a member of a certain family in the town is made to sit on a diagram drawn in front of Pâtappa and that soon after, possessed by the goddess, he runs unconsciously to the particular house where the victim kid is kept, brings it to the temple and tears it to pieces with his teeth. A new inscription was discovered in a field to the south of the town, and a copper plate in the possession of Venkannachar was procured and transcribed. A large number of palm leaf manuscripts in the library of Handanakere Sama Jois was examined. They are written mostly in Nâgari characters. Most of the works contained in them are printed, *e.g.*, Rigvêda-saṃhitâ with *padapâṭha*, Prâtiśâkhya, Gṛihyasûtras, Purânas, poems and dramas. The rest

Chikkanâyakanhalli.

Village goddess.

Manuscripts.

1. SIDE VIEW OF YOGAMADHAVA TEMPLE AT SETTIKERE

2. METALLIC FIGURE OF WARRIOR AT SETTIKERE

3. WOODEN DOORWAY OF KANNAPPA TEMPLE AT CHIKKANAYAKANHALLI

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were found to bear on astrology, poetics, ritual and sthala-purâṇa. There are also some commentaries in Sanskrit and Kannaḍa on well-known Sanskrit works.

Places in Chikkanâyakanhalli Taluk: Dabbegaṭṭa.

27. The Mahâlingêśvara temple at Dabbegaṭṭa, a brick structure of the 13th century, has three cells with lingas. In one of the two inscriptions discovered near it, the lingas are named Hoysaḷêśvara, Brahmêśvara and Mâchêśvara. The Maruḷasiddhêśvara temple has a panel carved with two standing male figures, about 1¼ feet high, wearing long coats, with an intervening head. The figure to the left is Maruḷasiddha, that to the right Rêvaṇasiddha, and the head Allama. All the three were Vîraśaiva teachers of about the time of Basava. The processional god is a bull which is taken out in a car once a year. The temple has a Bilvavṛiksha-vâhana, that is, a vehicle in the shape of a *bilva* or Bael tree. There are also in the village a number of *samâdhis* or tombs of bulls dedicated to temples. EC, XII, Chikkanâyakanhalli 1 at Daḷavâyikaṭṭe near Jôgihalli was completely copied. Two new epi-

Honnebâgi.

graphs were discovered at Honnebâgi. At some distance from the village is a hill on which is situated a temple dedicated to Ranganâtha. It is of some interest to note that the *pûjâri* of the god is a Lingâyat and that the Lingâyats of the village conduct the annual car festival of the god. The Timmappa temple at Dugudihalli has a good figure, about 1¼ feet high, of Vishṇu which is likewise worshipped by Lingâyats. To the north-west of Oḍḍarhalli is an important temple situated on an eminence dedicated to Henjêrappa. Henjêrappa is a

Oḍḍarhalli.

form of Bhairava worshipped at Henjeru or Hêmâvati in the Madaksira Taluk of the Anantapur District, and it is not clear why the god at Oḍḍarhalli is known by this name. As far as my knowledge goes, there are no other places in Mysore where Bhairava is so named. The god of the Henjêrappa temple at this village is a well carved figure, about 3 feet high with *prabhâ* or glory, seated in *lalitâsana* with the right leg dangling, bearing a trident, a drum, a sword and a skull and wearing sandals and a necklace of skulls. His emblem, the scorpion, is shown on the pedestal. To the right in the *navaranga* is another seated figure, about 2 feet high, of Bhairava, which is known as Chêḷu (scorpion) Bhairava, and woe to him who offends the god: his house will be full of scorpions in every direction. The *sukhanâsi* has to the right a linga known as Siddharâmêśvara set up on an embankment which is said to have been the seat of penance of the Vîraśaiva teacher Siddharâma. The temple is said to have been built or renovated by a Hâgalvâḍi chief. It has also a Bilvavṛiksha-vâhana. Two modern inscriptions were found on bells. Behind the temple are two mud platforms enclosing the roots of a country fig-tree and a banian tree, which are worshipped as Attimaradamma (goddess of the fig tree) and Âladamaradamma (goddess of the banian tree.) The Śântamallappa temple at Oḍêrhalli has in front a

Oḍêrhalli.

fine lamp-pillar, about 2 feet square at the bottom and 40 feet high, with a lamp in the form of a stone cup on the top. The pillar has on the east face a linga, on the south the three-legged Bhṛingi bearing a *vîṇâ* or lute and dancing, on the west Vyâghrapâda with a censer in the right hand and a bell in the left, and on the north Nandi. Near the temple are the *samâdhis* or tombs of the Lingâyat *svâmis* of the Kallu-maṭha at Śeṭṭikere.

Śeṭṭikere temples.

28. The Yôgamâdhava temple at Śeṭṭikere (Plate IV, 1), which faces east, is a *trikûṭâchala* or three-celled Hoysaḷa structure, with a stone tower over the main cell. It consists of three cells, a common *navaranga* and a porch, the main cell alone having a *sukhanâsi*. Latterly, however, a *mukha-maṇṭapa* or front hall in the Dravidian style has been built with the materials of a ruined Śiva temple now submerged in the tank. The goddess of this Śiva temple, a good four-armed figure, about 3 feet high, is now kept in a cell to the right in the front hall. The *sukhanâsi* doorway and that of the *navaranga* and its pillars are well executed. The ceilings, about 2 feet deep, are 14 in number, 3 in the 3 cells, 1 each in the *sukhanâsi* and porch and 9 in the *navaranga*, and all have lotus buds surrounded by rows of petals. The one in front of the north cell shows crossbars and that of the porch painted petals. At the sides of the *sukhanâsi* entrance are beautifully carved figures of Gaṇapati and Mahishâsuramardini. The god in the main cell, known as Yôga-Mâdhava, is a seated figure, about 5 feet high with *prabhâvaḷi* or glory, with 4 hands, the upper ones bearing a discus and a conch, the lower placed palm over palm exactly like those of a Jaina

Tîrthankara, without the *dhyânamudrâ* or meditative pose noticed in the figure of Yôga-Nârâyaṇa in Plate V of last year's *Report*. Such a figure does not seem to be found elsewhere. The north cell has Lakshmînârâyaṇa and the south Vêṇugôpâla, both about 5 feet high. The latter stands under a *honne* tree flanked by consorts. There are also, as usual, cows, cowherds, cowherdesses and sages sculptured at the sides. All the three images are well executed and their *prabhâvalis* sculptured with the ten incarnations of Vishṇu. The outer walls have no figure sculpture, but only pilasters and miniature turrets. From the inscription in the *navaranga* (Chikka-nâyakanahalli 2) we learn that the temple was built in 1261 by Gôpâla-daṇḍanâyaka during the reign of the Hoysaḷa king Nârasimha III. It names the village Bharitaprakâśapura and the god Yôganâtha. At the top of the slab is a small figure of Yôga-Mâdhava resembling the image in the main cell. The temple, which is in a state of disrepair, deserves conservation. The roof has to be waterproofed and some arrangement made to let in light to the dark interior. Krishṇamacharya, the *archaka* of the temple, presented to my office a metallic figure, about 9½ high, of a warrior armed with a sword and shield (Plate IV, 2), which he said he had picked up on the road from Birur to Kadur about 2 years ago. The image attracted my particular attention because I had noticed similar stone figures, about 1½ feet high, in a shrine at the entrance to the village. The present figure may be looked upon as the processional image of that shrine, though it is not clear what these figures are intended to represent. The Ranganâtha temple, which is said to be older than the Yôgamâdhava, has a standing figure, about 3 feet high, of Vishṇu, holding a discus and a conch in the upper hands and a bow and an arrow in the lower ones. A similar figure found at Chennagiri is called Bêṭe (or hunting) Ranganâtha. There are two goddesses named Śrîdêvi and Bhûdêvi, both in *lalitâsana*, in two cells at the sides of the *garbhagriha*.

Baḷḷekaṭṭe.

Pôchakaṭṭe.

Doḍḍa-Bidare.

Chikka-Bidare.

Kandikere.

Barkanhâḷu.

29. At the entrance to Baḷḷekaṭṭe stands a panel containing a horseman holding, the reins in the left hand and a sword in the right hand attended by an umbrella-bearer. Such figures are known as Râme-dêvaru in other parts of the country. The ruined Mâsti-guḍi near the Bhairava shrine at Pôchakaṭṭe has a slab carved with a couple. The wife has her right hand raised at right angles to the arm and wears two fillets round the head resembling the lower part of a crown. The Îśvara temple at Doḍḍa-Bidare has in the *navaranga* several figures such a Sarasvati, Mahishâsuramardini, Umâmahêśvara, etc., among which a two-armed Durgâ with a sword in the right hand and a cup in the left and a fine Nâga stone deserve notice. The Pâte-linga temple has for objects of worship 101 small stones of irregular shape placed on the ground, known as Nûrondu (101)-linga. In front of it is an open *maṇṭapa* containing a rough stone called Pâte (for Pâtâḷa)-linga. In the porch of the Anjanêya temple at Chikka-Bidare are set up against the wall figures of Gaṇapati, Bhairava and Vishṇu and two fine Nâga stones, which apparently belonged to some Śiva temple. Kandikere has a ruined fort surrounded by a moat. The Gôpâlakrishṇa temple has a fine figure of the god, about 5 feet high with *prabhâ*, with cows, etc., carved at the sides. The processional image of some ruined Śiva temple is also kept near the god. In the *navaranga* are kept figures of Vishṇu and Sûrya, the latter flanked by female archers as usual. There is also a *basti* here dedicated to Śântinâtha, a standing figure about 4 feet high. At some distance to the north-west of the village is a good structure on an eminence, named Kalyâṇadêvara-maṭha, and a Śiva temple, both of which have gone to ruin. The buildings seem to have been deliberately dismantled, the architectural members such as pillars, beams and jambs, and lingas and Nandis lying pell-mell about the place. It is said that a large number of stones was removed and utilised for the construction of the Bôrankaṇive dam. Near Kandikere are also to be found a number of tombs of temple bulls (see para 27). In the *navaranga* of the Śiva temple at Barkanhâḷu are several well carved figures such as Vîrabhadra, Sarasvati, Vishṇu, Sûrya flanked by female figures without bows, and two free Śaiva *dvârapâlakas* about 1¼ feet high. Four new epigraphs were copied here. In the veranda of the Anjanêya temple at Kere-Suragoṇḍanhalli is a round stone marked

Kere-Suragonjanhalli.

with *nâmam*, which is worshipped under the name of Bhûtappa. Such stones are generally set up at or near Ânjanêya temples in these parts. The Siddharâmêśvara temple at Eḷanaḍu is a large Dravidian building with two *mahâdvâras* on the east and south. The ceilings of the south porch were once painted with figures, most of which have now gone. The Vîraśaiva teacher Siddharâma is said to have performed penance here. The god worshipped in the temple is an ant-hill which is decorated and given the appearance of a linga. The processional god is also a silver linga. The temple appears to be a rich one, judging from the silver-plated doors, doorways and palankeens, and silver staves, *chauris*, vessels and other paraphernalia. It has also a fine Bilvavriksha-vâhana in the shape of a car, adorned with painted images, etc. The car-maṇṭapa surmounted by a tower is a neat structure with a flight of steps. The village has also a Lingâyat *maṭha*, which is a brach of the *maṭha* at Gôḍekere in the same taluk. Two modern inscriptions were found on bells.

Eḷanaḍu.

30. The Vîrabhadra temple at Yagachehalli has a spirited figure of the god with only two hands, the right hand holding a sword and the left a shield. Mâruḷe has some fine *mâstikals*. In one of them the husband holds a sword in the right hand with the point turned towards the ground, the left hand being placed on the waist. His wife wears a crown surrounded by flames, her right hand with a lime on the palm hanging by the side and her left hand holding a mirror to the front. Another shows a well carved and richly ornamented couple, of whom the husband, adorned with an *uttarîyam* or upper cloth, bears a sword under the right arm-pit, the hand being placed on the breast. The left hand hangs by the side. The wife has her right hand raised and open showing a lime on the palm, the left hand dangling with a mirror. A new inscription was copied at the village. Also one each at Seṭṭihalli and Bêḍarhalli. The Mallikârjuna temple at Pankajanhalli, vulgarly known as Kangasanhalli, is a fine Dravidian structure of large proportions, consisting of a *garbhagriha*, a *sukhanâsi*, a *pradakshiṇa*, a *navaranga*, a porch, a *pâtâḷânkaṇa* or hall on a lower level, a Nandimaṇṭapa with a tower, a *mahâdvâra* and a *prâkâra*. It faces east and has an open veranda attached to it all round. The linga in it is a conglomeration of pebbles, said to represent 101 lingas. Near it are two metallic images of Umâmahêśvara, one larger than the other. In the *pradakshiṇa* are kept figures of Vishṇu, Bhairava and Gaṇapati, as also another nude figure of Bhairava which is wrongly supposed by the villagers to represent a Jina. The *mahâdvâra*, about 12 feet high, is a good piece of work, the pillars and doorways being well executed. To the right of the inner doorway, *i.e.*, the one facing the temple, is a figure of Śiva and a figure of Sûrya flanked by female figures holding a lotus in the left hand; and to the left, a figure of Śiva, a female figure with the right hand raised holding what looks like a fruit in the palm and the left hand dangling pecked by a parrot, and a smaller female figure with a similar right hand but with the left hand placed on the waist. The meaning of these figures is not clear. The outer doorway has at its sides Gaṇapati and Bhairava. On both sides of the two doorways are pairs of well carved elephants, some facing each other with their trunks intertwined. In a line with these the north and south walls also have four elephants each. Among the sculptures on the pillars may be mentioned Kaṇṇappa armed with a bow, piercing his eye with an arrow and kicking a linga canopied by a three-hooded snake; Śakti-Gaṇapati, *i.e.*, Gaṇapati with his consort seated on the thigh; and a tall linga, representing the form of Śiva known as Lingôdbhavamûrti, with a boar (Vishṇu) at the bottom and a swan (Brahma) at the top. There is a fine lamp-pillar in front, about 2 feet square at the bottom and 40 feet high, with a pavilion at the top. To the left of the temple is the shrine of the goddess, a pretty large building with a prostrating figure, about 5 feet long, in the middle of the *pâtâḷânkaṇa*. The goddess, about 4 feet high, is a standing figure with 4 hands, the upper holding a noose and an elephant-goad, the lower being in the fear-removing (*abhaya*) and boon-conferring (*varada*) attitudes. It may be compared with the figure of Âdhâraśakti given on Plate IV of last year's *Report*. The Vîrabhadra temple to the south has a figure, about 5 feet high, of that god with 6 hands, the attributes being a sword, a shield, a trident, a drum, a bow and an arrow. Bhadrakâḷi to the left has a lotus for her attribute. To the north of the temple is a large pond with a small neat *maṇṭapa*

Mâruḷe.

Pankajanhalli.

in the centre. The Ranganâtha temple has a standing figure, about 3 feet high, of Vishṇu flanked by consorts, and two figures of Âḷvârs in the *sukhanâsi*, but the *pûjâri* is a Lingâyat. Near it is a shrine with a huge figure, about 8 feet high, of Hanumân. Two new inscriptions were found at the village, as also two modern ones on the temple vessels.

Huliyâr temples.

31. The Ranganâtha temple at Huliyâr must have been a good Hoysaḷa structure, judging from the *garbhagriha*, which is the only portion now left of the original building, the other portions being modern additions. The god, about 5 feet long, is a well carved figure reclining on Âdiśêsha, with Brahma seated on the navel lotus and Śrîdêvi and Bhûdêvi seated with folded hands at the head and feet respectively. Above the god is the *prabhâvaḷi* carved with the ten incarnations of Vishṇu, Buddha being shown as the 9th incarnation. The ceiling of the *garbhagriha*, about 2 feet deep is carved with a lotus. In the *sukhanâsi* are kept a figure of an Âḷvâr and a small figure of Dakshiṇâmûrti with the hand in the *dhyâna-mudrâ*, flanked on the right by a female figure offering something and on the left by a male figure blowing some instrument. The processional image is also kept here on a stone pedestal which once belonged to a Jaina temple as is evidenced by an inscription discovered on it which states that it was the pedestal of a Jina figure set up by Śriyâdêvi, consort of Sâmanta-Gôva. This image, as the inscription on its pedestal informs us, was prepared quite recently, in 1903, the old image having been stolen. The Gaṇapati shrine close by has a well carved image, about 5 feet high, of the god with a spirited rat on the pedestal. The right lower hand bears a broken tusk and the left lower a fruit whose stalk is held by the trunk. The Mallêśvara temple is a small neat Hoysaḷa building with the tower and walls recently restored, the former with sculptured pieces of granite and the latter with brick and chunam. At the sides of the *sukhanâsi* entrance are perforated screens and figures of Gaṇapati. The *navaranga* has besides well carved figures of Saptamâtrikâh and Sarasvati to the right and of Nârâyaṇa flanked by consorts, Umâmahêśvara with the emblems Nandi and mungoose on the base and Sûrya flanked by female figures without bows, to the left. The ceilings, though mostly flat, are exquisitely carved with lotuses having three concentric rows of petals. They are large square panels adorned with knobs all round. The *garbhagriha, sukhanâsi and navaranga* central ceilings, about 2 feet deep, have blown lotuses; the west ceiling has 9 blown lotuses, and the one in the south-west, perhaps the finest of all, has a swan carved on the under surface of the lotus bud. Among the figures kept in the veranda of the temple may be noticed a *rishi* standing with a staff in the right hand, and a man wearing a *gonḍe* (knot of hair) and *uttariyam* and holding an elephant-goad in the right hand and a fruit in the left. It is not clear whom the second figure represents. The village is strewn over with the architectural members and carvings of Hoysaḷa buildings. A copper plate received from the Virakta-maṭha was transcribed, and a new inscription was discovered at Oḷagerehalli.

Heggere temples.

32. From Huliyâr a few villages in Hosdurga Taluk, Chitaldrug District, were visited. Heggere, about 7 miles from Huliyâr, has 4 buildings in the Hoysaḷa style—3 Śiva temples and a *basti*. Of the former, situated near one another and in a dilapidated condition, the middle one, known as the Kallêśvara, is the largest, consisting of a *garbhagriha*, a *sukhanâsi* and a *navaranga*, the other two, situated to its right and left, having only a *garbhagriha* and a *sukhanâsi*. It faces south, though the linga in it faces east, the east wall having a perforated window opposite to it. The *sukhanâsi* doorway has perforated screens at the sides and Gajalakshmi on the lintel. The *navaranga* has only one ceiling, about 2 feet deep, in the centre, which has a lotus bud with three concentric rows of painted petals. The *garbhagriha* and *sukhanâsi* have also similar ceilings. It is worthy of note that the paint is not gone though the temple goes back to at least 1232 (Chikkanâyakanhalli 27), if not to an earlier period. The *navaranga* has a good figure of Sarasvati and a few fine Nâga stones, besides two pedestals, one of Vishṇu and the other probably of Mahishâsuramardini. An inscription was found on Sarasvati. The temple to the left, known as the Gaḷagêśvara, is the most ornate of the three. The *sukhanâsi* has an exquisitely carved doorway (Plate V, 1) with beautiful perforated screens at the sides, the lintel having a well carved Gajalakshmi in the middle and lions pouncing upon elephants at the ends. The pediment has rows of minutely carved figures illustrating scenes

1. DOORWAY OF GALAGESVARA TEMPLE

2. SUKHANASI CEILING OF GALAGESVARA TEMPLE

3. MASTIKAL

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from the Râmâyaṇa, while every square of the screens has tiny figures representing the ten incarnations of Vishnu, the regents of the eight directions and so forth. The *sukhanâsi* ceiling, again, shows excellent workmanship (Plate V, 2). It is about 2 feet deep and has in the middle panel Tâṇḍavêśvara flanked by Gaṇapati and Subrahmaṇya, in the upper Pârvati flanked by Sarasvati and Lakshmi, and in the lower Nandi flanked by Brahma and Vishnu. All the figures are represented as dancing. In the interstices in the 8 directions 8 snake hoods are shown. The *garbhagriha* ceiling has a lotus bud. The temple to the right has a tower over the *garbhagriha* resembling those of the Lakshmidêvi temple at Doḍḍa-Gaddavalli (see Plate III of last year's *Report*). The *garbhagriha* and *sukhanâsi* have domed ceilings, about 2 feet deep, with lotus buds. The lingas have been displaced in all the three temples. These buildings deserve conservation: the roofs have to be made water-tight, the walls repaired and new doors set up; and the cost will not be heavy. The Pârśvanâtha-basti, built of black stone, is a fine specimen of Hoysaḷa architecture, consisting of a *garbhagriha*, a *sukhanâsi* and a *navaraṅga*. It is an elegant structure possessing considerable architectural merit, being perhaps the only *basti* of its kind in the State. The *sukhanâsi* entrance has perforated screens at the sides, its pediment too being a perforated screen. The *navaraṅga* is supported by four good black stone pillars and its central ceiling, about 2 feet deep, has a lotus bud, and is similar to those of the *garbhagriha* and *sukhanâsi*, the other ceilings being square and flat adorned with lotuses of three concentric rows of petals surrounded by knobs, except the one at the entrance which has 9 blown lotuses. The original Jina image is gone and in its place there is now a small figure of Anantanâtha. The outer walls have no figure sculpture, but only a row of fine flowers of various patterns all round. The *basti* was built in 1160 (Chikkanâyakanhalli 21) during the reign of the Hoysaḷa king Nârasimha I by the *mahâ-sâmanta* Gôvidêva in memory of his deceased consort Mahadêvi-nâyakiti and appears to form a fit memorial to the lady by its simplicity and elegance. The building richly deserves conservation. Fortunately it is in a tolerable state of preservation. The roof has to be waterproofed and the walls underpinned. Near the Śiva temples stands a good *mâstikal* (Plate V, 3) having a female figure, about 3 feet high, with the right hand raised and open holding a lime between the thumb and forefinger and the left hand dangling at the side with a mirror. Flames are shown around the head and a *giṇḍi* or water-vessel with a spout is carved to the right at the bottom. At the entrance to Chikka-Byâladakere is a *gôkal* or cattle-stone with an unintelligible Telugu inscription on it. There are also a few sculptures here, of which may be mentioned a panel with two female figures standing side by side holding something in both the hands; and a fine *mâstikal* containing a female figure holding a lime in the right hand and a mirror in the left, both arms akimbo, a *giṇḍi* being carved to the right at the bottom as at Heggere. A worn inscription was found at Doḍḍa-Byâladakere.

Chikka-Byâladakere.

33. The Chennakêśava temple at Araḷaguppe (Plate VI, 1), about 4 miles from the Bâṇasandra Railway Station, is a fine building in the Hoysaḷa style, consisting of a *garbhagriha*, a *sukhanâsi* and a *navaraṅga* to which is attached an entrance porch with verandas on both sides. Its plan is given on Plate VII. The temple stands on a high terrace facing east and has at the sides of the entrance two empty pavilions on a lower level, the upper ones having disappeared. On both sides of the entrance runs around the entrance porch a *jagati* or railed parapet consisting of these friezes—(1) elephants, (2) horsemen, (3) scroll work, (4) Purânic scenes, (5) seated Yakshas in niches surmounted by miniature turrets with intervening lions, and (6) a rail divided into panels by double columns containing figures, mostly warriors armed with sword and shield, between two beautiful bands, the lower of bead work and the upper of geometrical patterns. Beyond the *jagati* on both sides runs a row of large images of which, omitting those concealed by the Narasimha temple attached to the south wall, the number now visible is 90. Of these, 47 are male and the rest female. Of the friezes below the row of large images, the first four are the same as those on the *jagati*, but the fifth and the sixth consist of *yâḷis* and swans respectively. The frieze of horses has camels in some places. Of the 47 male figures, 44 represent Vishnu and his forms such as Yôga-Nârâyaṇa, Lakshmînarasimha, Vêṇugôpâla, Paravâsudêva, Lakshmînârâyaṇa and

Places in Tiptûr Taluk, Araḷaguppe temples.

Kâḷiyamardana, the rest representing Gaṇapati, Garuḍa, etc. Some of the Vishṇu figures are made to bear unusual attributes such as a noose, a shield, a rosary, an elephant-goad, a lute, an arrow, a bow, a trident, a sword, a snake, a book and a sugarcane. Among the female figures may be mentioned dancing Sarasvati 2 and Môhini 3, as also one having for its attributes a discus, a conch, a noose, an elephant-goad, a fruit and a flower, and another with the same attributes except the last two instead of which it has a cup and a staff, the remaining figures representing attendants, etc. It is interesting to note that about 15 images bear on their pedestals the signature of the artist Honôja, a name that has not been met with hitherto. About 12 more bear only his initial *Ho*. The signed images are almost all of them figures of Vishṇu. Three of these are shown on Plate VI. Above the row of large images runs a cornice and above this again a row of turrets and occasional female figures holding lotuses, surmounted by the eaves. Even over the roof are some fine figures and carvings. Above the outer doorway is a figure of dancing Sarasvati. The *garbhagriha* is surmounted by a well carved tower. The god appears to have been newly set up, the original image, about 5 feet high, lying mutilated to the right in the *navaranga*. All the doorways are well executed. The *sukhanâsi* doorway has at the sides perforated screens and two elegantly carved niches containing, as usual, Gaṇapati and Mahishâsuramardini. Of the ceilings, which are 12 in number, that of the *garbhagriha* and the one in front of the *sukhanâsi* entrance are one foot deep and have 9 blown lotuses. The remaining 10, including those of the *sukhanâsi* and porch, which are about 3 feet deep, have lotus buds. They are of different designs and artistically executed. The four pillars of the *navaranga* with their capitals are exquisitely carved with bead and scroll work. Above the abacus are lions at the corners. There are four more such pillars on the varandas of the porch. The pilasters built into the walls, 12 in number, are also well carved. Above the verandas of the porch are perforated screens on both sides. There seems to be a narrow storeroom over the roof with a secret passage leading to it. Judging from the palæography of the labels giving the artist's name, the temple appears to have come into existence about the middle of the 13th century. Attached to the south wall and concealing its sculptures, stands a temple of Narasimha which is evidently a later structure. The god, known as Ugra (fierce) Narasimha, is a seated figure, about 2 feet high, killing the demon Hiranyakaśipu. The concealed figures can be seen from the *garbhagriha* of this temple. It is very necessary that the *garbhagriha* of this temple should be shifted further south so that the south wall of the Chennakêśava temple with its beautiful sculptures might become visible. The latter ought to be conserved. The vegetation on the structure has to be destroyed, and the roof, which is said to be leaky, has to be waterproofed. The north wall, which is somewhat out of plumb, has to be set right.

Signed images.

The Kallêśvara temple at the village is an old Dravidian building facing east. The *navaranga* has a well carved doorway with Gajalakshmi on the lintel and a row of dwarfs on the pediment, and a fine ceiling, measuring 6′ by 6′, of *ashṭa-dikpâlakas*, supported by 4 good pillars, with an elegantly carved Tâṇḍavêśvara in the middle and 4 doubled up hanging figures in the 4 directions believed to be *rishis* in difficult postures of penance. On the north and south walls are two fine pierced windows of scroll work. Behind the big Nandi in front is a shrine containing a figure, about 5 feet high, of Sûrya flanked by female archers. Opposite the north entrance is another shrine having a large figure, about 6 feet high, of Umâmahêśvara with a band above serving for *prabhâ*, from which depend two Gandharvas. Opposite the Umâmahêśvara shrine stands outside a well carved but mutilated figure, about 6 feet high, of Vishṇu with his ten incarnations sculptured on the *prabhâ*. Close to the temple are several linga shrines in different directions. A maṇṭapa in the village, known as Pâḷegâr's *châvaḍi*, is said to have been the darbâr hall of a former chief.

34. Noṇavinkere is one of the *pancha-grâmas* or five settlements of the Hebbâr Śrîvaishṇavas, the others being Kaḍaba, Mâyasandra, Nuggihalli and Biṇḍiganavile. The Bêṭerâya temple here is a large Dravidian structure enshrining a fine figure, about 4½ feet high, of Śrînivâsa. The god is said to have been set up by Prasanna-Kônêriayyangâr, whose figure, wearing a beard and a cap, stands with folded hands on a pillar of the *navaranga*. He was a great devotee of the god Śrînivâsa of Tirupati

Noṇavinkere.

1. WEST VIEW OF TOWER OF CHENNAKESAVA TEMPLE

2. SIGNED IMAGES OF VISHNU IN THE SAME TEMPLE, EXECUTED BY HONOJA

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and used to go on pilgrimage to that holy place every year. When he was unable to undertake the annual trip owing to old age, the god appeared to him in the guise of a Vaishṇava mendicant and disappeared after telling him that he would take up his abode in that village. The managers of the temple and the *archaka* are said to be his lineal descendants. The processional image is a very handsome figure. There are also stone and metallic figures of some Âḷvârs and sages. The Gôpâlakrishṇa temple, said to be older than the Bêṭerâya, is also a Dravidian building with three cells, the main cell having Kêśava, the north cell Yôga-Narasimha and the south Vêṇugôpâla. The last is an elegantly carved figure standing under a *honne* tree flanked by consorts with figures of cows, etc., at the sides. The temple is named after this deity. This building has to be looked upon as a rare instance of a *trikûṭâchala* in the Dravidian style, this feature being very common in Hoysaḷa structures. Here too the processional image is a very handsome figure. Two modern inscriptions were copied here. According to the *sthala-purâṇa* the place was once a jungle, and the presence of the image of Gôpâlakrishṇa which had been buried under an ant-hill was revealed by a cow dropping milk on the spot every day. There are also five Śiva temples in the village——the Śântêśvara, the Noṇabêśvara, the Chaṇḍêśvara, the Kallêśvara and the Gaurîśvara. To the south of the compound of the Noṇabêśvara temple are lying mutilated figures of Durgâ, Bhairava and Saptamâtrikâḥ, and Nandis. The village goddess, named Uḍasalamma, is a seated stucco figure with the usual atributes, namely, a trident, a drum, a sword and a cup. No victims are sacrificed to her. On the occasion of the annual festival she is worshipped by a Brahman. In a small shrine on the tank bund is the goddess Gollamma, a standing figure, about 3 feet high, with 4 hands, the upper holding lotuses, the right lower in the *abhaya* attitude, and the left lower placed on the waist. A small four-pillared maṇṭapa is pointed out as the *gaddige* or tomb of the last Pâḷegâr of the place. His palace is said to have once stood on the site opposite to the tomb and his pleasure garden behind it. A gold coin of the Hoysaḷa king Vishṇuvardhana with the legend *Noṇambavâḍi-goṇḍa* (see last year's *Report*, Plate XV), which had been converted into a ring, was shown to me by a merchant of the place, who believed that it was a coin issued by a Lingâyat Pâḷegâr, that the emblem on the obverse—a *śârdûla* with a standing figure of Vishṇu—represented Umâmahêśvara seated on Nandi, and that the legend named the village Noṇavinkere. Close to the pond at Hiṇḍasagere is a figure, about 3 feet high, of Bhairava, seated in *lalitâsana* like Henjêrappa at Oḍḍarhalli (para 27). A new epigraph was discovered here. From an inscription found on the pedestal of the Jina image in the Nakara-Jinâlaya at Haṇa we learn that the present name of the village is a contraction of Beḷgere-paṭṭaṇa and that the image was set up by Mariyâne-daṇḍanâyaka along with some *nakara* or merchants. As we know from inscriptions that Mariyâne-daṇḍanâyaka was the father-in-law of the Hoysaḷa king Ballâḷa I, the *basti* seems to go back to the beginning of the 12th century. A new inscription was copied at Kibbanhalli.

A *trikûṭâchala* in Dravidian style.

A coin of Vishṇuvardhana.

Hiṇḍasagere.

Haṇa.

35. The Lakshminarasimha temple at Vignasante is a good building in the Hoysaḷa style. It is a *trikûṭâchala* or three-celled structure facing north. The main cell, which alone has a *sukhanâsi* and is surmounted by a tower, enshrines Kêśava, the left cell Lakshminarasimha, and the right Vêṇugôpâla. All the figures are well carved, their *prabhâs* being sculptured with the ten incarnations of Vishṇu. The door-lintels of the *garbhagriha* and *sukhanâsi* of the main cell have Gajalakshmi and Lakshminârâyaṇa respectively; that of the left cell Yôga-Narasimha and that of the right cell Vêṇugôpâla. At the sides of the *sukhanâsi* doorway are figures of Gaṇapati and Mahishâsuramardini. The temple has a small porch and the remains of a *mukha-maṇṭapa* at some interval. The *navaraṅga* pillars together with the beams over them are elegantly carved with bead and scroll work. The ceiling of the porch and the central ceiling of the *navaraṅga*, about 3 feet deep, are domed and adorned with fine lotus buds; while the others, about 1½ feet deep, are square with small lotus buds. The porch is supported by two beautifully carved pillars, the capitals too being sculptured and adorned at the corners over them with lions attacking elephants. The inscription stone (Tiptûr 40) in the porch has at the

Vignasante temple.

top miniature figures of Kêśava in the middle, Vêṇugôpâla to the right and Narasimha to the left, the last standing like the others, though inside the god is a seated figure. The outer walls have no figure sculpture, but only a row of flowers of various patterns as in the *basti* at Heggere (para 32) with here and there a few turrets and elegant pilasters. The plinth has several mouldings with rows of lions, bead work, etc. There are some figures and carvings over the eaves all round. The tower is carved from top to bottom and has rows of four figures one over the other in the four directions and rows of *kalaśas* or finials at the angles. From the inscription referred to above we learn that the temple was built in 1286 during the reign of the Hoysaḷa king Nârasimha III by his generals Appayya, Gôpâla and Mâdhava, who were brothers and sons of the general Mallidêva. The village is named Igganasante. The temple deserves conservation. There is a crack in the south wall of the Kêśava cell which demands immediate attention. The Bâlalingêśvara temple is a plain Hoysaḷa building with a stone tower adorned with four figures one over the other in the four directions and a Hoysaḷa crest in front. The *navaranga* has only one ceiling in the centre with a lotus bud. The *garbhagriha* and *sukhanâsi* have also similar ceilings. The front hall appears to be a later addition. The Banaśankari temple has a well carved, though mutilated, figure, about 3 feet high, of the goddess, seated in *lalitâsana* with eight hands, several of which are broken, the attributes now visible being a trident, a drum, a sword and a shield. The Bhairava shrine has a panel carved with two goddesses, one larger than the other, seated in *lalitâsana* and bearing the usual attributes, a trident, a drum, a sword and a cup. Three new records were found at the village. Âlbûru has several records which are all printed (Tipṭur 42-49). Of these, two artistically executed *viragals* deserve some notice. One of them near the Śiva temple, Tipṭur 44, dated 1395, is not only beautifully engraved but also beautifully sculptured with caparisoned horses, elephants, etc. The other in a field to the north-west, Tipṭur 47, which is 7 feet high and may be assigned to the close of the 9th century, is adorned with sculptures in several panels, among which may be mentioned two elephants bathing the hero seated on a throne at the top.

Âlbûru.

36. The temples at Turuvêkere were described in paras 8 and 9 of my *Report* for 1916. The Bêṭerâya temple has an old ornamental wooden cot used for the repose (*śayanôtsava*) of the god, which is said to have been presented to the temple by Katti Gôpâlarâja-arasu, a Mysore general who lived about the middle of the 18th century. Tradition has it that the general was using the cot when encamped at Turuvêkere, that on trying to remove it when he was about to leave the place it could not be moved, and that on being told by the god in a dream that it was required for his use the general gladly left it behind and went his way. The processional image of the Kêśava temple in the fort is kept here. The car festival takes place in the month of Phâlguṇa (March). The Mûle-Śankarêśvara temple is mostly similar to the Sadâśiva temple at Nuggihalli (last year's *Report*, para 26) in the formation of its tower and outer walls. There is a tradition that the interior of the temple was once set on fire by the Muhammadans, which appears to derive some support from the injured state of the pillars and beams, now replaced by rough ones. The Kallêśvara temple at Hosahalli is a Hoysaḷa building consisting of a *garbhagriha*, a *sukhanâsi* and a *navaranga*. The last has only one ceiling in the centre with a fine lotus bud, the others too having similar ceilings. The *navaranga* doorway is well carved and that of the *sukhanâsi* has perforated screens at the sides. The village goddess, named Hosahaḷḷiyamma, is a colored stucco figure. In the shrine of Bêvinamaradamma at Biganênhalli are two female figures, one a little bigger than the other, seated side by side in *lalitâsana*, known as Doddamma and Chikkamma, holding the usual attributes in their four hands. A new inscription was found at the village. Other discoveries were two records at Naḍuvanhalli and one each at Araḷikere, Benakankere and Dabbegaṭṭa.

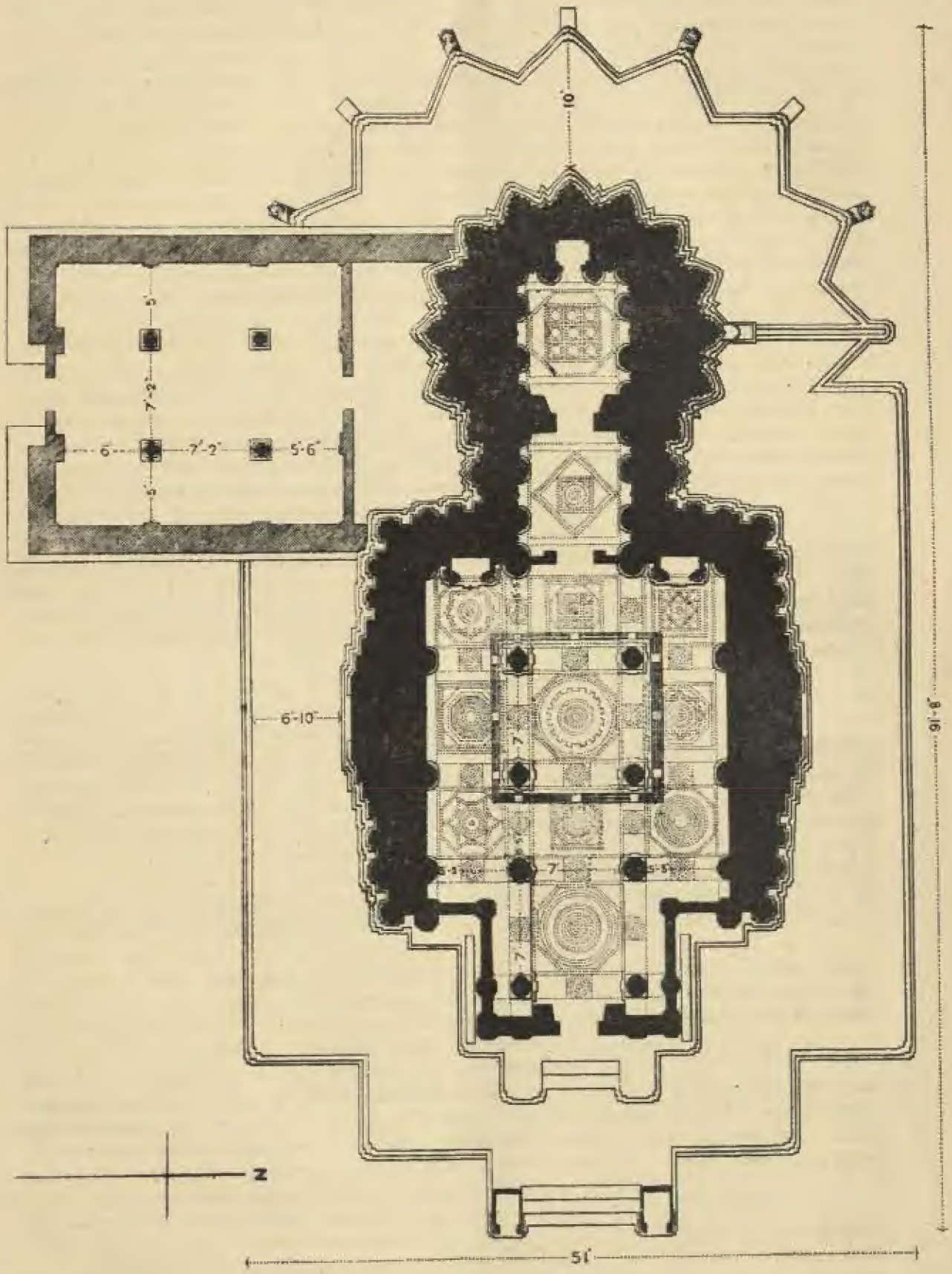
Turuvêkere.

Hosahalli.

Biganênhalli.

37. About the middle of June 1918 a tour was made to Nanjangûḍ, Mysore District, and a number of villages in the taluk surveyed. The Śrîkaṇṭhêśvara temple at Nanjangûḍ was described in para 37 of my *Report* for 1912. The top parapet of the *prâkâra* around the temple has well executed stucco figures with labels below giving their names.

Nanjangûḍ.



Mysore Archæological Survey.

PLAN OF KESAVA TEMPLE, ARALGUPPE.

SCALE : 5 10 15 20 25 FEET.

Though not of great historical importance, these labels possess some value from a religious and iconographic point of view, as they furnish the names of different kinds of Bhairava, Gaṇapati, Subrahmaṇya, Dakshiṇāmūrti, etc. The labels below some figures are gone, the figures themselves being damaged in some places. The object of worship in the Paraśurāma temple is an inscribed slab, measuring 3′ by 2′, containing the inscription E C, III, Nanjangūḍ 17. The middle of the stone is rendered black by smearing oil. The temple has many devotees including Lingāyats, who are said to receive *tīrtha* or holy water here. According to the *sthala-purāṇa* a visit to the holy place Nanjangūḍ without a visit to the Paraśurāma temple is perfectly useless. There is a silver *vajrāṅgi* or mask, measuring 3½′ by 2′, kept in the *archaka's* house, which has a figure of Paraśurāma holding an axe in the right hand, the left hand hanging by the side. An inscription at the bottom tells us that the mask was presented to the temple in 1861. Three new epigraphs were discovered in the town. Besides, an examination of the jewels and vessels belonging to temples kept in the taluk treasury and of the valuable articles in the treasury of the Śrīkaṇṭhêśvara temple, brought to light more than a dozen inscriptions nearly 100 years old. Of the silver vessels, etc., in the taluk treasury, one was a present from the Mysore king Krishṇa-Râja-Oḍeyar III to the Oṅkârêśvara temple at Sinduvalli; three from Biga-Mallarâjaiya, Mallâjammaṇṇi and Hampe-arasu to the Mallikârjuna temple at Hura; three from Lakshmammaṇṇi to the Kaivalyadêvi temple near Kaḷale; and two from Daḷavâyi Nanja-Râja to the Lakshmîkânta temple at Kaḷale. The temple treasury has, besides numerous silver articles, a number of gold vehicles, vessels, and ornaments set with precious stones. Among these may be noticed a gold *koḷaga* or mask (for the linga) weighing 1¼ maunds; 2 large gold plates and 11 cups; jewelled gold *vajrāṅgis* for the processional image and its consort; gold ornaments for the goddess such as bracelets, anklets, crown, *jaḍêbhangâra* (worn over plaited hair) and *sīre-kuchchu* (folds of cloth) and gold, pearl and emerald necklaces with jewelled pendents. From the inscriptions on them we learn that a gold snake vehicle (Śêsha-vâhana), 2 gold plates, 3 silver vessels and a silver lampstand were the gifts of Krishṇa-Râja-Oḍeyar III, and 2 gold ornaments, of the Śrîṅgêri guru Narasimha-Bhârati. Among other donors are Jahagîrdâr Nanjappa, Venkaṭalakshamma and Marinanjavve. It is interesting to note that a silver cup set with five kinds of precious stones at the bottom was a present from Tippu. There is also a tradition that an emerald necklace in the temple was presented by Hyder as a thankoffering for the cure effected by the god of the eye-disease, pronounced incurable, of a favorite elephant of his. A temple vehicle, known as Rudrâkshimaṇṭapa, was the gift of Liṅgâjammaṇṇi of Krishṇavilâsa-Sannidhâna, queen of Krishṇa-Râja-Oḍeyar III. A large number of coins, consisting of silver and copper pieces, kept in the taluk treasury, was examined. They were found to be mostly coins of Mysore and the British East India Company. There were also a few belonging to Hyderabad and Burma.

Temple jewels and vessels.

Coins.

38. A new inscription was found at each of the villages Basavanpura, Hejjige Toremâvu and Immâvu. The last village has a temple of Râma containing four-armed figures of Râma and Lakshmaṇa. Râma with four arms is occasionally met with; but not Lakshmaṇa. A Brahman of the village expressed his sorrow that a copper plate inscription in the possession of his family was lately melted and made into a vessel. It is not unlikely that the same fate has overtaken many more copper plates. Another Brahman of the same place said that he had a copy of a stone inscription at Huḷimâvu recording the grant of that village to one of his ancestors by the Mysore king Râja-Oḍeyar. But no such record was found at Huḷimâvu. Hadinâru is a village of considerable antiquity, judging from the number of Ganga records found in it. The progenitors of the Mysore royal family, Yadu-Râya and Krishṇa-Râya, are said to have taken up their residence here. It appears that some remains of a fort wall to the south of the village existed some years ago. The village is named Adirâru in the inscriptions (see Nanjangūḍ 21 and 129-132) and was the headquarters of a small district consisting of 12 villages. So, the present name is clearly a corruption of the old name, and the suggestion that it stands for Hadinâḍu has no basis to stand upon. In the Vîrara-guḍi or hero-shrine near the tank bund is a four-armed,

Places in Nanjangūḍ Taluk, Immavu.

Hadinâru.

richly ornamented standing figure, about 3 feet high, wearing sandals, and bearing a discus in the night upper hand, a bow in the left upper, the right lower holding the hilt of a dagger stuck in the waist band and the left lower resting on a mace. To the right stands an attendant holding an umbrella with a very long shaft. The figure is said to represent Siddhês'vara but it is more probable that it represents a chief who fell in fight. Around the shrine are set up several small panels sculptured with a horse bearing a couple on the back with an umbrella-bearer behind. There are besides a few panels carved with a male figure, seated or standing on a two wheeled cart drawn by two bullocks, holding a whip in the right hand and the ropes of the bullocks in the left. It is not clear what these figures are meant to represent. A new inscription was discovered at the village. It may be stated here that the inscriptions Nanjangûḍ 129-133, which are wrongly printed as belonging to Mûḍahalli, are at this village. Two new records were copied at Kupparvalli and one at Mûḍahalli. The Mahâdêvi shrine at this village has a number of panels carved with riders on horses and drivers of bullock-carts as at Hadinâru. Suttûr is called Śrôtriyûr in a Chôḷa inscription of 1032, and Sottiyûr in a Hoysaḷa record of 1169. The present form of the name occurs in the records of the Vijayanagar period. In 1169 it was the headquarters of Lakmayya, general of the Hoysaḷa king Nârasimha I. The Sômêśvara temple is a three-celled Hoysaḷa structure facing east, comprising, besides the cells, a central hall and a front hall. The last, which appears to be a later addition, was built in 1264; the other portions are apparently older. Here we have a rather rare instance of a Hoysaḷa temple built of granite with a carved tower built of potstone. The main cell has a linga and the south cell a good figure of Harihara, the north cell being empty. Harihara, about 5 feet high, is a fine figure with 4 hands, the right upper bearing a trident, the left upper a discus, the left lower a conch and the right lower in the *abhaya* pose with a rosary. The image is flanked by Pârvati and Lakshmi and has on the pedestal the emblems Nandi and Garuḍa. The *navaranga* pillars, though made of granite, are elegantly carved. To the left in the *navaranga* is the figure, about 3½ feet high, of the goddess, standing on two mungooses and holding in the upper hands a discus and a conch and in the left lower a fruit, the right lower being in the *abhaya* pose with a rosary. The outer walls of the main cell have no figure sculpture, but only pilasters. The temple is going to ruin. The Nârâyaṇa temple is also a Hoysaḷa building with a brick tower, the *navaranga* and porch being built of granite. The god, about 3½ feet high, has no *prabhâ*. The attributes in the upper hands are a discus and a conch, which are quite natural, the lower hands being in the *abhaya* and *varada* attitudes. The *garbhagriha* and *sukkanâsi* have ceilings of lotus buds surrounded by rows of petals, and their outer walls have pilasters and elegant turrets over double pilasters with a hanging lotus bud between the latter. According to the inscription Nanjangûḍ 175 here, the temple was built by Lakmayya, referred to above, in 1169 during the reign of the Hoysaḷa king Nârasimha I. The god is named Nâga-Kêśava in the epigraph. The temple is in ruins. The village has a Lingâyat maṭha which appears to go back to the 15th century, judging from the references made to it in the inscriptions. Its *swâmis* were once learned men and authors of some important works. One of the famous *swâmis* of the *maṭha* was Śivarâtri-oḍeyar. His *gaddige* or tomb together with those of some others is contained in a building to the left of the road from Kupparvalli. A new epigraph was copied at the village. The inscriptions Nanjangûḍ 160 and 161, as well as 164 and 165, were found to form together only one record. Both of them refer themselves to the reign of the Chôḷa king Râjêndra-Chôḷa, and it is worthy of note that one of them is in the Tamil language written in Kannaḍa characters. I was told that the stones containing Nanjangûḍ 162 and 163 were buried in the *jagali* or raised seat newly built at the entrance to the *maṭha*.

Suttûr temples.

Hoysaḷa temples built of granite.

39. The Durgâ-Paramêśvari temple at Nagarle has a four-armed figure, about 3 feet high, of Durgâ seated on a lion, trampling on a decapitated buffalo and holding in the upper hands a discus and a conch, the left lower holding a demon and the right lower piercing him with a trident. The village goddess Mâlgarasi is a seated stucco figure, about 3½ feet high, bearing in the upper hands a discus and a conch, and in the lower a sword and a cup. There is also a ruined Pârśvanâtha-basti here of some

Nagarle.

architectural merit. The god, about 5 feet high, is canopied by the seven hoods of a snake, whose coils are well shown on the back. The front hall has a well carved large ceiling of a square shape. A new epigraph of the time of the Chôḷa king Râjêndradêva was copied here. Another new record was found at Sargûr. This village has two figures resembling the so-called Siddhêśvara at Hadinâru (see previous para), as also two Okkai-mâstis (see para 13) at the entrance. Doḍḍa-Kaulande has also a number of Okkai-mâstis; one of them near the Bhairava shrine has a lotus flower sculptured above the arm. There is also lying here a mutilated figure of the so-called Siddhêśvara. A new inscription was found on the back of Nanjangûḍ 108 and another in front of the Musâfirkhâna. Two new records were copied at Chikka-Kaulande, one at Vîradêvanpura and three at Dêvanûr. The last village has several small temples. The Nârâyaṇa temple has a good figure, about 3 feet high, of Nambi-Nârâyaṇa flanked by consorts. The Puradayya temple to the south of the village has a bull seated on a pillar (*upparige-basava*). This portion of the village is said to be the site on which an old village named Pura once stood. Similarly the site near the Mallêśvara temple is said to have once been occupied by a village named Bâgûru. The Vîrabhadra temple has metallic figures of Śiva and Pârvati together with a brass plate carved with Vîrabhadra, all being kept on a *gaddige*, said to be of Viśvêśvarârâdhya, who is supposed to have founded the village. A fine Lingâyat *maṭha* known as Gurusvâmi-maṭha was being built at the time of my visit by a non-English knowing craftsman from Coimbatore. The Vîrabhadra temple at Nêrale has a four-armed figure, about 4½ feet high, of the god with the usual attributes, the shield resting on the cut off head of a demon. In the *navaranga* is kept a *Nandi-kôlu* or Nandi pole, about 20 feet long, consisting of a bambu pole on which are strung alternately 12 each of what are called *haraḍes* (protuberant pieces) and *chandragoḍas* (discs) with a larger *chandragoḍa* at the top and a pavilion containing a Nandi at the bottom, all made of brass. The village is named Nîrili in the inscriptions. A number of *sanads* in the possession of Chennabasavadevaru, a descendant of Chikkayya, the builder of the *chatra* or choultry known as Chikkayyana chatra near Nanjangûḍ, was examined, and a few transcribed. Chikkayya was a contemporary of Hyder. He built besides the choultry a temple and a maṭha, making endowments for the upkeep of all. Of the *sanads* examined, 3 were issued by the Mysore king Krishna-Râja-Oḍeyar II, 2 by Hyder and 1 by Kaḷale Nanja-Râja. The Gôpâlakrishna temple at Hemmaragâla is a Hoysaḷa structure with a later *navaranga* added on to it. The god, about 4 feet high with *prabhâ*, stands below a *honne* tree with a discus and a conch sculptured at the sides. The processional image, known as Janârdana, is a good figure. In the *navaranga* are two modern cells enshrining the goddesses Rukmiṇi and Satyabhâmâ. In the *prâkâra* is kept a stone cot, measuring 7½ feet by 6½ feet, with four ornamental legs, decorated with a large lotus flower in the centre, lotus buds at the four corners and a two lined border all round. In the Bîrêdêva shrine are two lingas, one known as Śiva and the other, marked with *nâmam*, as Vishṇu. Near them is kept a figure, said to be of Kumârasvâmi of Ajjigere, who built the shrine. In the *prâkâra* is a shrine of Balumankâḷi, a standing figure, about 1½ feet high, holding in the upper hands a trident and a drum and in the right lower a sword, the left lower being placed on the waist. Two new inscriptions were found at the village.

Doḍḍa Kaulande.

Dêvanûr.

Nêrale.

Sanads.

Hemmaragâla temple.

40. The Lakshmîkânta temple at Heḍatale, which faces east, is a three-celled structure built of granite in the Hoysaḷa style. It comprises besides the three cells a *navaranga*, a porch and a *mukha-maṇṭapa*. The main cell, which alone has a *sukhanâsi* and a stone tower, enshrines Lakshmîkânta in the form of Nambi-Nârâyaṇa, the north cell Lakshmînarasimha and the south cell Vêṇugôpâla. The pillars in the *navaranga* are well moulded, and the ceilings, except the central one, are about 1 foot deep and carved with blown lotuses. The central ceiling, about 3 feet deep, is beautifully carved with a long pendant lotus bud. The porch has a large flat ceiling of nine lotuses. At an interval of a few feet from the porch stands the front hall, a grand structure supported by 24 pillars, of which the central four are elegantly carved, and adorned with 11 ceilings, about 3 feet deep, of hanging lotus buds. It has a varanda

Heḍatale temples.

all round and three entrances on the east, south and west. The northern portion is said to have served as the seat of a former chief who could see from there the faces of all his sixteen sons-in-law seated on different portions of the varanda leaning against the rounded back stones. Hence the hall is known as *Hadinâru-mukhada châvaḍi* or the darbâr hall with sixteen faces or openings. Here we have a rare instance of a Hoysaḷa temple with all its parts built of granite. The building deserves conservation. From the inscription Nanjangûḍ 92 here, we learn that the temple existed before 1292. A new Tamil epigraph was copied here. The Nagarêśvara temple, situated on the bank of the Guṇḍal (Kauṇḍini), is also a Hoysaḷa building in granite with a stone tower. It consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga*, a *mukha-maṇṭapa* and a porch, the last two looking like later additions. The *navaranga* ceilings are similar to those of the Lakshmîkânta temple described above. The temple is in a dilapidated condition. Several stones of the *garbhagriha* wall have been washed away by the river. A new Tamil inscription was discovered near the temple. A good Vishṇu figure, about 4 feet high, was found standing near a hedge to the west of Gaurîmâda Ranganayaka's field at some distance to the village. At Badanâḷu is lying mutilated a Jina figure, about 3½ feet high, with a well carved *prabhâ*, adorned with a *mukkoḍe* or triple umbrella and flanked by male chauri- bearers. Near the Siddappa temple to the west is also lying a figure, about 3½ feet high, of Nambi-Nârâyaṇa. These figures bear evidence to the existence at one time of a Vishṇu temple and a *basti* here. Two new records were copied at the village.

Badanâḷu.

41. Towards the end of June 1918 I made a short tour to Jagalûr Taluk, Chitaldrug District, with the object of inspecting a pond named Daḷavâyi-hoṇḍa near Bistuvalli, about whose repair there had been some correspondence. Daḷavâyi-hoṇḍa, about 2 miles to the west of Bistuvalli, is a symmetrically built pond, about 30 yards square, with flights of steps on all the four sides. There is some ornamental work in the middle of the parapet all round. The pond is mostly buried. According to a chronicle in the possession of the Paṭêl of Bistuvalli, which gives an account of the Chitaldrug chiefs, it was built by Muddaṇṇa, the *daḷavâyi* or general of Hiri-Medakêri-Nâyaka at the close of the 17th century. He also built to the north a fine *maṇṭapa* of dressed stone supported by sculptured pillars for the use of the god Ranganâtha of the adjacent hill known as Koṇachagal-guḍḍa. One of the sculptures is an ingenious combination of three cows with one body and three heads in different postures. To the north-west of the *maṇṭapa* is the shrine of Urekoṇḍappa, a round stone marked with *nâmam*, which is said to be the original god of the place, older than Ranganâtha. The Ranganâtha temple on Koṇachagal-guḍḍa has its *garbhagriha* in a cave, and the god is in the form of a round stone (*udbhavâ-mûrti*) marked with *nâmam*. In an adjoining cave to the right is the goddess named Lakkamma or Toḷasamma, a small figure, about 1½ feet high, standing half-buried with a lotus in the right hand, the left hand hanging by the side. At the *garbhagriha* entrance are kept a few old swords and other weapons which are said to be used for performing *pavâḍa* or miracles during the annual festival in the month of Chaitra (April) when thousands of people collect together. At the foot of the hill is a rough stone to the right, known as Chêḷappa, to which offerings of scorpions made of silver, jaggery, etc., are made to escape from scorpion stings. Higher up stands a boulder called Talebôḷu-guṇḍu against which those who have undergone tonsure in fulfilment of vows are required to knock their heads thrice. Further up is a conical stone, about three feet high, known as Ariṇe-guṇḍu, near which potters and others keep the pots (*ariṇe*) which are thence removed by the *pûjâri* to the temple. Marriage parties also leave their *ariṇes* and *bâsingas* (marriage fillets) here and then enter the temple. The *pûjâri* of the temple is a *nâyaka* or a man of the hunter caste. A modern inscription was found on a bell. The Jôgappa shrine at Jagalûr has a standing figure, about 3 feet high, of a *rishi*, holding a trident in the right hand and a *kamaṇḍalu* or water-vessel in the left. A small shrine below a margosa tree has a goddess known as Kemmavva, a seated figure, about 1½ feet high, bearing a trident and a drum in the upper hands, whose worship is believed to cure any kind of cough. The goddess in the Uḍasalamma shrine is a two-armed seated figure, about 2 feet high,

Daḷavâyi-hoṇḍa.

Koṇachagal-guḍḍa.

Jagalûr.

SIDE VIEW OF THE SHRINE OF GODDESS IN VARAHASVAMI TEMPLE AT MYSORE

Mysore Archæological Survey]

with neither pedestal nor attributes—she looks as if hanging in the air. The Lingâyat Kallu-maṭha has the *gaddige* of Tôṭada-svâmi, said to have been one of the *svâmis* of the Muragi-maṭha.

Muragi-maṭha.

42. About two miles from Chitaldrug is situated near a tank the Muragi-maṭha, a grand building in two storeys with a lofty *mahâdvâra* or outer gate known as Âne-bâgilu, which has also an upper floor where the *svâmi* receives European and other visitors. The chief object of worship in the *maṭha* is the *gaddige* of Immadi-Muragi-svâmi, who is said to be the founder of the institution. Only bachelors can become the *svâmis* of the *maṭha*. Two new inscriptions were found at the Ankli-maṭha near Chitaldrug. The Chandravalli site was inspected and a few pieces of old pottery and a roofing tile were procured. The temple jewels and vessels kept in the Taluk Treasury were inspected and the inscriptions on some of them noted. A few *sanads* in the possession of Saiyad Mohiyaddin Huseni, the Town Kâji, were examined. Three of them, issued by the Mysore king Krishna-Râja-Oḍeyar III in 1814, were transcribed. The Bail-Gaṇapati at Hoḷalkere is a huge figure, about 9 feet high, seated on a high pedestal marked with the rat emblem in the open ground enclosed by a low compound.

Chitaldrug.

Sanads.

Hoḷalkere.

43. On my way back from Chitaldrug I halted at Arsikere and surveyed a few villages of the taluk. The Îśvara temple at Arsikere, which faces east, is a remarkable building in the Hoysaḷa style of architecture (Plate I). It consists of a *garbhagriha*, an open *sukhanâsi*, an open *navaranga*, a small rectangular inner porch, a square outer porch and a circular *mukha-maṇṭapa* which may have once enshrined a Nandi. The *garbhagriha* doorway is beautifully carved: each architrave has 5 fascias—the innermost carved with geometrical patterns, the next with scroll work, the next in the form of ornamental pilasters, the next carved with lions standing one over another and the last with scroll work again. The projecting panel below the door-lintel has Gajalakshmi and the pediment, standing over a fine cornice, has in the centre a standing figure of Śiva flanked by rearing lions as well as standing figures of Gaṇapati and Brahma on the right and of Subrahmaṇya and Vishṇu on the left. The ceilings of the *garbhagriha*, *sukhanâsi* and the square porch, about 2 feet deep, are flat with 9 projecting circular panels containing Tâṇḍavêśvara in the centre and attendant musicians around. The *navaranga* has 8 elegantly carved niches with *dvârapâlakas* at the sides; two of them are at the sides of the *sukhanâsi* entrance and the rest opposite to one another on the north and south. All the beams of the temple are adorned with bead and scroll work. The *navaranga* pillars are well executed with bead work and sculptured on all the four faces at the bottom with figures of Vishṇu, Bhairava, Durgâ and so forth. The ceilings, except the one in the centre which is about 5 feet deep, are about 3½ feet deep and have lotus buds. Each of the four beams below the central ceiling, which has likewise a lotus bud, is carved with twelve standing figures on the inner face. The ceiling of the inner porch, about 1 foot deep, is carved with a lotus. All the ceilings show elegant workmanship. The square porch has two entrances on the north and south. The *mukha-maṇṭapa*, unique in design and execution, is a grand circular structure supported by 21 pillars, of which 8, adorned with bead work, are in the middle, and the remaining 13, which are rather plain, stand on the veranda all round. Below each plain pillar the veranda has 2 standing elephants facing different directions, the number of such elephants being 26 in all. The *maṇṭapa* has a beautiful dome-like ceiling with five rows of carvings: the bottom row has figures all round the beams; the next row has 8 small niches, mostly empty, with intervening lions; and the remaining three rows consist of lotus buds or knobs of gradually decreasing size. The centre is adorned with a big lotus bud. The outer walls of the temple have only a row of large images, numbering in all 120, of which 58 are male and the rest female. Of the male figures, nearly 30 represent Vishṇu and 19 Garuḍa standing with folded hands near Vishṇu figures. There are also a few figures of Śiva. It is worthy of note that 22 of the Vishṇu figures bear labels giving their names. Among female figures, 7 represent the seven mothers, Saptamâtrikâh, and a large number the consorts of Vishṇu figures, the rest being attendants, etc. The outer walls of the *navaranga* have a niche on the north and south. The number

Arsikere temple.

of figures from the entrance to the niche on either side is 15, those beyond being 90. The images are mostly on pilasters between miniature turrets. The pilasters stand on well carved plinths and have seated Yakshas on three sides at the top and swans and turrets on the capitals. There are also some turreted pilasters here and there. The *garbhagriha* is surmounted by a carved stone tower. The embankment in front of it has Tâṇḍavêśvara on the front face and a modern Nandi in mortar in place of the usual Hoysaḷa crest. Outside the *mukha-maṇṭapa* runs all round above a moulded plinth a railed parapet carved with two friezes and a rail. The first frieze has seated Yakshas in niches and the second miniature turrets with intervening figures. The rail, which is mostly gone, is divided into panels by double columns containing figures or flowers with lions at the corners. From EC, V, Arsikere 70 we may perhaps infer that the god was known as Kattamêśvara and that the period of the temple was about 1220.

To the left of the temple stands a double temple with an intervening niche as at Haḷebîḍ, though of small proportions and devoid of high ornamentation. It seems to be known as Halavukallu-dêvasthâna. Both the shrines have a *garbhagriha* with a linga and an open *sukhanâsi* with a common hall in front supported by 24 pillars of a red color and adorned with 21 ceilings, about 1 foot deep, of lotuses and a veranda all round. The jambs of the doorway of the south shrine have at the bottom figures of Manmatha, *dvârapâlakas* and female chauri-bearers canopied by a snake-hood, those of the north shrine, however, having male figures in place of chauri-bearers. Both have flights of steps leading to them flanked by elephants. The hall is in a dilapidated condition. There is lying in it a mutilated figure, about 5 feet high, of a standing Gaṇapati. From Arsikere 84 we may infer that one of the lingas was known as Ballêśvara and that the double temple was in existence in about 1220. The compound is strewn over with mutilated figures of Durgâ, Gaṇapati, Mahishâsuramardini, etc., along with the architectural members of some temple which is no longer in existence.

The Sahasrakûṭa-Jinâlaya, recently restored by a private individual, is also a Hoysaḷa building founded in 1220 by Vasudhaikabândhava Rêcharasa, a minister of the Hoysaḷa king Ballâḷa II. The ceilings are deep and well executed. The object of worship is a mountain containing 1000 Jina figures. The outer walls have no figure sculpture. The front of the *basti* is disfigured by a low tiled roof.

Places in Arsikere Taluk.

Gîjihalli.

44. The Śambhulinga temple to the north-west of Gîjihalli is a small Hoysaḷa building in ruins. It consists of a *garbhagriha*, a *sukhanâsi* and a *navaranga*, and has perforated screens and ceilings adorned with lotuses. Three new inscriptions were discovered here, as also one at the entrance to the village. Arsikere 118, standing in Nanjanna's backyard at Bommênhalli, is one of the largest inscription stones, being more than 10 feet high and 3 feet wide. The materials of the Hoysaḷa temple mentioned in it are scattered about the place. A new inscription was found on the sluice of the tank here. Aggunda has two ruined Hoysaḷa temples dedicated to Śiva and Vishṇu. The Śiva temple, consisting of only a *garbhagriha* and a *sukhanâsi*, has perforated screens and lotus ceilings. The *sukhanâsi* door-lintel has in the centre Tâṇḍavêśvara flanked by Nandis, the right one seated and the left one standing on a pedestal, and *makaras* with Varuṇa seated on them. Below the seated Nandi is a drummer and below the other a female figure. The Vishṇu temple, known as the Lakshmîkânta, consists of a *garbhagriha*, a *sukhanâsi* and a *navaranga* adorned with lotus ceilings. The god, about 4 feet high, is badly mutilated. At the entrance to the village is a slab sculptured with a pretty large cow, intended perhaps for a *gôkal* or cattle-stone which generally has some diagrams on it without any figure. The village appears to have been a place of some importance at one time. It is stated that in parts of the village digging exposes ash-pits, bones and old pottery. Two new inscriptions were copied at Gollarahaṭṭi to the north of the village. One of them is above a small figure seated in a niche on a pillar of the *navaranga* of the Kallêśvara temple. The figure, adorned with necklaces of *rudrâkshi*, holds a rosary in the left hand and something indistinct in the right; and the inscription says that whoever adores it will have good fortune. It may not be out of place to state here that in several parts of the country the *gollas* or cowherds and goatherds live at some distance from the village

Bommênhalli.

Aggunda.

Gollarahaṭṭi.

2. PROCESSIONAL IMAGE

1. JIYAR

3. FEET OF PROCESSIONAL IMAGE

4. DESIKAR

Mysore Archæological Survey]

in separate quarters known as Gollarahaṭṭi. This is no doubt a good arrangement from a sanitary point of view; but it is said that some peculiar domestic customs of the *gollas*, such as keeping women in confinement in *roppas* or sheds outside the house for a period of 3 months, are responsible for this aloofness.

45. While at Mysore during the Birthday Festivities in June 1918, I inspected the Varâhasvâmi temple and the Śântîśvara-basti at Mysore. The former is a fine Hoysaḷa structure, especially the shrine of the goddess (Plate VIII), which has an elegantly carved doorway, well executed pillars and a good tower. The processional image of the temple (Plate IX, 2) has an inscription around the feet on the pedestal (Plate IX, 3) stating that the image was a present from the Mysore king Chikka-Dêva-Râja-Oḍeyar (1672-1704). This king is said to have procured the stone image of Śvêta-Varâhasvâmi from Śrîmushṇam and set up the god in a newly built temple at Seringapatam, but as the temple was demolished by Tippu, the god was removed to Mysore and set up in this temple in 1809. It is stated that Divan Pûrnaiya had this temple built with the materials of a Hoysaḷa building in the Shimoga District. In the temple are kept two inscribed images representing the *âchâryas* (or sages) Dêśikar and Jîyar (Plate IX, 4 and 1). The former, also known as Vêdântâchârya, was a Śrîvaishṇava teacher and author, who flourished in the 13th and 14th centuries, while the latter, also known as Varavara-muni and Maṇavâḷa-mâmuni, who was likewise a Śrîvaishṇava teacher and author, flourished in the 14th and 15th centuries. The inscriptions on the figures not only give their names but also state that they were presented by the Mysore king Krishṇa-Râja-Oḍeyar III to the Prasanna-Krishṇasvâmi temple at Mysore which he built in 1829. It is not clear why the figures are found in the Varâhasvâmi temple. The Śântîśvara-basti has also a few inscriptions on the pedestals of images and on vessels, etc., which are nearly 100 years old. Some of the latter were presents from Dêvîrammaṇṇi, queen of the Mysore king Châma-Râja-Oḍeyar IX (1776-1796). My thanks are due to Mr. Padmaraja Pandit, late Pandit of the Archæological Office, for supplying me with copies of these inscriptions.

While at Mysore I also examined a few manuscripts and lithographed works in the possession of Mr. M. V. Chandrasekhara Sastri. Many of them were found to be works composed by Krishṇa-Râja-Oḍeyar III or his court Pandits treating of a variety of subjects such as the history of the Mysore kings, praises of gods and goddesses, the geography of India, the game of chess and so forth. In the last year's *Report*, para 45, reference was made to some pictures with letter-press giving the genealogy of the Mysore kings found in the Jaganmôhan Palace at Mysore. One of them, engraved on a brass plate, is reproduced on Plate X. It is called *santânâmbuja* (progeny-lotus) and is in the shape of a lotus bud containing 22 kings seated on thrones under umbrellas, the one to the left at the bottom being Yadu-Râya, the founder of the line, and the one at the top, Krishṇa-Râja-Oḍeyar III, 22nd in descent from him. The letter-press around the figures gives the dates of accession and other details, and that around the lotus bud an account of the titles, virtues, literary works and pious acts of Krishṇa-Râja-Oḍeyar III. The plate was engraved in 1860 by the artist Tippaṇṇa.

46. Two sets of copper plates received from Mr. B. Tirumalachar, schoolmaster, Tagare, Belur Taluk, have to be looked upon as important finds of the year. One of them, issued by a hitherto unknown Ganga king Poḷavîra, appears to be a genuine record of about the middle of the 6th century. It has some peculiarities not found in the other grants of this dynasty. The other, recording a grant by a new Kadamba king of the name of Bhôgivarma, may perhaps be assigned to the close of the 5th century. Both the sets are said to have been unearthed a few months ago while ploughing a field at the village Tagare.

47. Other records examined during the year under report were a copper plate inscription consisting of 9 plates (Plate X, 2), received from Mr. V. B. Alur, B.A., L.L.B., of Dharwar, recording a grant by the Vijayanagar king Harihara II; another of 3 plates (Plate XIV) procured by the Amildar of Maddagiri from the Jôḍidâr of Śivanagere, which registers a grant by the Vijayanagar king Vîra-Narasimha; copies of 3 sets of copper plates found in a palm-leaf manuscript in the possession of Pandit Śrînivasarangachar of the Archæological Office, which record grants to some of his ancestors by the Vijayanagar king Krishṇa-Dêva-Râya and the Mysore king Chikka-Dêva-Râja-Oḍeyar; ten Tamil inscriptions of Periyapâḷayam, Erode Taluk, and Nâchchipâḷayam, Paḷḷadam Taluk, both in Coimbatore District, found

in the records of the office, which refer themselves to the reigns of the Umunattûr chief Nanja-Râya-Oḍeyar and of Sundara-Pâṇḍya, Vira-Pâṇḍya and Tribhuvana-chakravarti Kôṇêrinmaikoṇḍân; and one Persian *sanad* of the time of the Mughal emperor Muhammad Shâh in the possession of Mr. M. R. Annaji Rao of the Comptroller's Office. This *sanad* and another from Maddagiri together with impressions of the Persian inscriptions found at Sîra and Pâvugaḍa were sent for favor of decipherment to Mr. G. Yazdani, M.A., Nazim, Archæological Department, Hyderabad State, who has very kindly sent me transcripts and translations of the same. Similar help was also kindly rendered by Mr. M. R. Annaji Rao, referred to above, in connection with a few Mahrâṭhi *sanads* received from Maddagiri.

48. Altogether the number of new records examined during the year under report was 304. Of these, 158 belong to the Tumkur District, 90 to the Mysore District, 28 to the Chitaldrug District, 10 to the Hassan District, 5 to the Bangalore District, 2 to the Kolar District, 10 to the Madras Presidency and one to the Bombay Presidency. According to the characters in which they are written, 20 are in Tamil, 12 in Persian, 5 in Nâgari, 4 in Telugu, 3 in Mahrathi, and the rest in Kannada. In almost every village that was surveyed the printed inscriptions were also checked by a comparison with the originals and corrections and additions made. The number of villages inspected during the tours was 187 in all.

49. While on tour the Kannada Schools at the following places were visited:—Maralûr, Tumkur Taluk; Agrahâra, Koratigere Sub-Taluk; Siddâpura, Maddagiri Taluk; Gâṇadâḷu, Dabbegaṭṭa, Honnebâgi and Duguḍihalli, Chikkanâyakanhalli Taluk; Araḷaguppe, Tiptur Taluk; and Dêbûr, Nagarle and Nêrale, Nanjangûḍ Taluk.

Office work.

50. Besides the coins examined while on tour at Nanjangûḍ (para 37), 66 coins, consisting of 8 gold and 58 copper pieces, were also examined during the year. Of these, 8 gold coins were received from the Archæological Superintendent, Western Circle, Poona, and 58 copper pieces from Mr. M. N. Rangasami Iyengar, Triplicane. These were found to consist mostly of the coins of Vijayanagar, Mysore, Gaṇḍikôṭa and the Dutch East India Company, and of Śivâji.

51. The translations of the Kannada texts of the revised edition of the Śravaṇa Belgoḷa volume have made good progress and about 130 pages of the manuscript have been sent to the press. Most of the illustrations have been prepared.

52. A portion of the General Index to the volumes of the Epigraphia Carnatica has been sent to the press. The proof of the first form has just been received.

53. The Sanskrit and Kannada quotations met with in the revised edition of the Karṇâṭaka Śabdânuśâsanam and the names of authors and works occurring therein have been arranged alphabetically as Appendices III to VI and sent to the press.

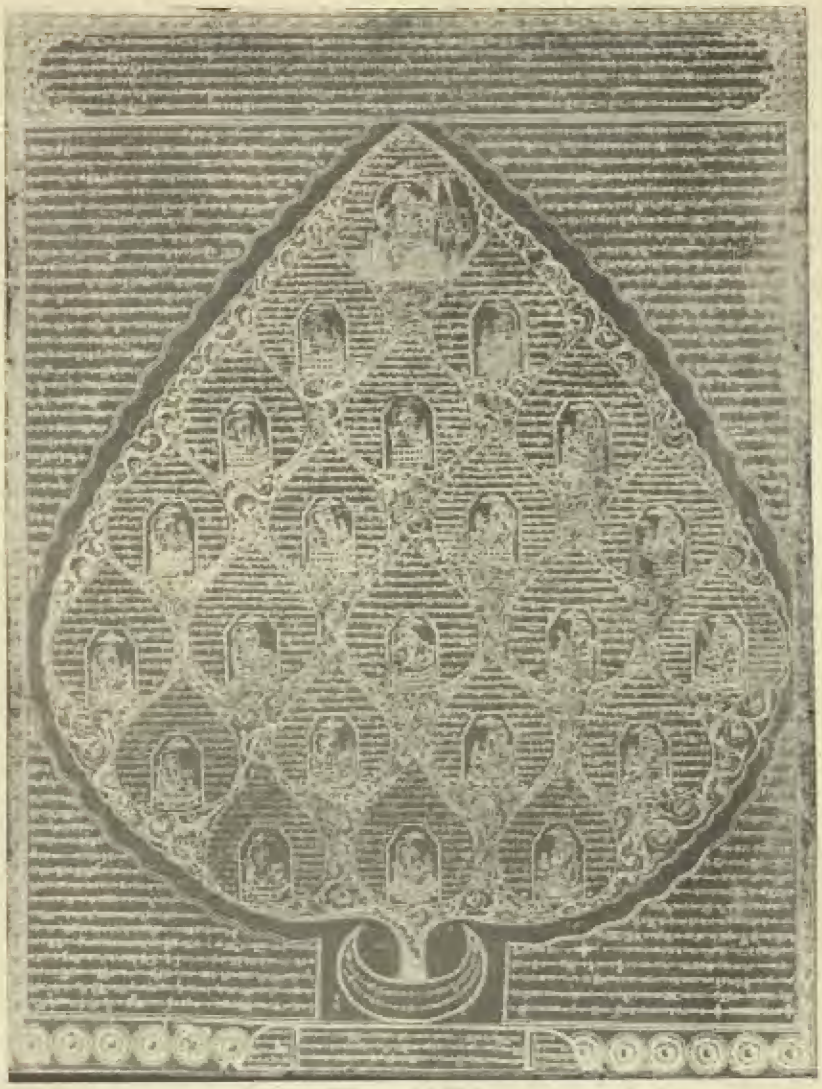
54. The printing of the Supplement to Volumes III and IV of the Epigraphia Carnatica has not made much progress, only 32 pages of the Kannada and Tamil texts having been printed during the year.

55. About 75 pages of the Kannada texts of the Supplement to Volume V of the Epigraphic Carnatica have been printed.

56. With regard to the publication of selections from the inscriptions concerning matters of historical and social interest, the selections made from all the volumes of the Epigraphia Carnatica are being worked upon. Those that relate to history and religious belief are now being investigated into.

57. A Supplement to Volume IX of the Epigraphia Carnatica, consisting of nearly 400 newly discovered inscriptions, has been got ready for the press. Similar Supplements to Volumes X and XII of the Epigraphia Carnatica are receiving attention. The publication of these Supplements cannot be carried out expeditiously unless facilities are afforded for getting some of them printed at private presses.

58. The Monographs on the Kêśava temple at Belur and the Lakshmidêvi temple at Doḍḍa-Gaddavalli did not make any progress owing to pressure of other work. The same was the case with the preparation of a classified list of Mysore inscriptions according to the dynasties of kings to which they relate.



1. "PROGENY LOTUS" IN JAGANMOHAN PALACE, MYSORE

2. DAMBAL PLATES OF HARIHARA II

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59. A copper plate and five precious stones found under the pedestal of a Bêtâḷa image in a ruined shrine at Belgâmi, Shikarpur Taluk, were sent by the Deputy Commissioner of Shimoga for examination. The plate has a worn diagram on it with a few letters here and there. With regard to the precious stones, Mr. V. S. Sambasiva Iyer B. Sc., L. C. E., to whom they were sent for examination, writes thus:—"The large crystal is topaz, colored and not very well suited to be cut and polished for a gem. The other four are sapphires, blue, not of superior quality. It may be of some interest to ascertain the agency that built the temple, with a view to a possible location of the place or places from which these stones have been obtained. If they have been found by the ancients anywhere in Mysore, an important discovery will have been made and the Geological Department might be suggested to prospect for them in the areas". The shrine in which these relics were found probably goes back to the 11th or 12th century and it is likely that the stones were found in Mysore. The custom of placing *yantras* or diagrams, coins and precious stones below images when consecrating them is well known.

60. About 650 photographs of views of temples of artistic merit were prepared and sent to the Deputy Commissioners of Hassan, Mysore and Kadur for sale to the public. About 40 photographs were also sold at the Archæological Office.

61. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1916-17, and for the revised edition of the Śravaṇa Beḷgoḷa volume. He accompanied me on tour to the Hassan and Chitaldrug Districts and took photographs of a number of temples and sculptures. He was sent out to the Tumkur District to take photographs and to sketch the ground-plans of some temples and mosques.

62. The Architectural Draughtsman prepared eight plates illustrating the temples at Doḍḍa-Gaddavalli, Nuggihalli, Belur, Śravaṇa Beḷgoḷa and Jinanâthapura.

63. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

64. The Assistant Photographer acting for the Half-tone Engraver helped the Photographer in printing the large number of photographs brought from tour for the office file and for sale to the public. He mounted the Half-tone blocks prepared for the Annual Report for 1916-17. He also accompanied the Photographer on tour to the Tumkur District.

65. The two copyists attached to the office transcribed the following works during the year:—(1) Kauḷâgama, (2) Kuḷâraṇava, (3) Nighaṇṭurâja by Narahari-paṇḍita (in part), (4) Prabhudêvara-purâṇa by Harîśvara (in part), (5) Krishṇa-râja-prabhâvôdaya by Śrînivâsa-kavisârvabhauma, (6) Krishṇarâja-śringâra-śataka by Nanjuṇḍa, (7) Chandrôdayavarṇane, (8) Rasika-rasâyana, and (9) Nyâyasudarśana (in part). They also compared about 600 pages of transcripts.

66. Dr. J. N. Farquhar of Oxford, Rev. Father A.M. Tabard, M.A., M. R. A. S., Mr. Harold G. Alderton, Superintendent, Chamarajendra Technical Institute, Mysore, Mr. A. Rea, F. S.A., Rev. J. A. Vanes and Rev. Stanley Edwards visited the office during the year.

67. The office staff have done their work to my entire satisfaction. It has to be stated here that the office has during the year lost the services of two experienced old hands, of one by premature death and of the other by retirement. Mr. C. Chokkanna, the Head Clerk, who was a very useful hand both by his ability and by his long experience of archæological work, died suddenly of plague in August 1917. Padmaraja Pandit was not only a trained hand in archæological work but was also instrumental in procuring for the office many valuable Jaina works which it would have been almost impossible to get otherwise. He retired from the 1st July 1917.

List of Photographs.

No.	Size	Description	Village	District
1	12×10	Malik Rihan Darga, East view	Sira	Tumkur
2	"	Juma Masjid, "	"	"
3	"	Mamud Khan Darga, Full view	"	"
4	10×8	Fort gate, North side	"	"
5	8½×6½	Sanad of Tippu Sultan	"	"
6	"	" "	"	"
7	"	Persian inscriptions	"	"
8	"	Stone "	Sravandanahalli	"
9	10×8	" "	Halkur	"
10	"	Kannappa temple, Wooden doorway ...	Chiknayakanhalli	"
11	"	Yogamadhava temple, North view ...	Settikere	"
12	12×10	Chennakesava " East view	Aralguppe	"
13	"	" " West view... ...	"	"
14	"	" " West wall	"	"
15	"	" " Signed images ...	"	"
16	10×8	" " Pillar	"	"
17	"	" " Pillar	"	"
18	"	Galagesvara " Ceiling	Heggere	Chitaldrug
19	12×10	" " Doorway	"	"
20	10×8	Kallesvara " Sarasvati figure ...	"	"
21	"	Mastikal "	"	"
22	"	Honda, Full view	Bistuvalli	"
23	"	Ranganathasvami temple, Full view ...	"	"
24	12+10	Genealogical tree of the Mysore Kings ...	Mysore	Mysore
25	"	Varahasvami temple, North view of Amman temple.	"	"
26	10×8	" " Doorway of " ...	"	"
27	8½×6½	" " Metallic figure ...	"	"
28	"	" " Metallic feet with inscription.	"	"
29	"	" " Jiyar ...	"	"
30	"	" " Desikar ...	"	"
31	12×10	Siva temple, South view	Arsikere	Hassan
32	"	" West tower	"	"
33	"	" Porch north side	"	"
34	10×8	" North-east wall	"	"
35	"	" South-east wall	"	"
36	8½×6½	Kadamba copper plates	Tagare	"
37	"	" "	"	"
38	"	Ganga "	"	"
39	"	" "	"	"
40	"	Copper plate seals	"	"
41	10×8	Drawing for the revised edition of Sravana Belgola.	Sravana Belgola	"
42	"	" "	"	"
43	"	" "	"	"
44	"	" "	"	"
45	"	" "	"	"
46	"	" "	"	"
47	"	" "	"	"
48	"	" "	"	"
49	"	" "	"	"
50	"	" "	"	"
51	"	" "	"	"
52	"	" "	"	"
53	"	" "	"	"
54	"	" "	"	"
55	"	" "	"	"
56	"	" "	"	"
57	"	" "	"	"
58	"	" "	"	"
59	"	" "	"	"
60	"	" "	"	"
61	12×10	" "	"	"
62	"	" "	"	"
63	"	" "	"	"

LIST OF PHOTOGRAPHS—*concld.*

No.	Size	Description	Village	District
64	8½ × 6½	Drawing for the revised edition of Sravana Belgola.	Sravana Belgola	Hassan
65	6½ × 4¾	" "	"	"
66	"	Vijayanagar copper plates	Sivanagere	Tumkur
67	"	" "	"	"
68	"	" "	"	"
69	"	" "	"	"
70	10 × 8	Copper plates from Dharwar	"	"
71	6½ × 4¾	Gold coins	"	"
72	"	"	"	"

LIST OF DRAWINGS.

No.	Description	Village	District
1	Plan of Lakshmi Temple	Doddagaddavalli	Hassan
2	" Chennakesava Temple	Belur	"
3	" Sadasiva "	Nuggehalli	"
4	" Lakshminarasimha Temple	"	"
5	" Akkana basti	Sravana Belgola	"
6	" Front elevation of Chamundaraya basti ...	"	"
7	" Inscriptions of Chandragiri	"	"
8	" Santinatha basti	Jinanathapura	"

PLATE XI.

Tagare Plates of the Kadamba King Bhogivarma.

(I *b*)

1. svasti
2. jayaty Ambujagêhâyâ patir Vvishṇus sannâtata Varâha-rûpêṇa dharâ yô da-
3. dhârâ yuga-kshayê tad-anu Svâmi-Mahâsêna- mâtṛigaṇânudhyâtâbhishiktânâm
4. aśvamêdhâvabhṛitha-stâna-pavitrîkṛitânvayânâ Hariti-putrâṇâm pratikṛita-
5. svâdhyaya-charchchâ-bârâṇâ Mânavya-sagôtrâṇâ sarvva-prajâmbânâṃ Kadambânâm saka-

(II *a*)

6. la-mahîpo-sêvyânâm: anvayâmbara-bhâskarasya śrîmat-Kṛishṇa-varmma-hârâjasya
7. putrasyajavarmmaṇaḥ priya-tanayaḥ sva-bâhu-balârjjitaḥ-vipula-râjyaḥ praṇa-
8. ta-ripu-maṇḍalaḥ ripu-jayôpalabdhaḥ-vividha-vistîrṇṇa-bhôgaḥ śrîmat-Bhôgi-varmma-hârâjaḥ
9. sva-putrêṇa Vishṇuvarmmaṇâ vijñâpitaḥ Kâśyapa-gôtrâyaḥ shaṭ-karmma-niratâyaḥ viśishṭâyaḥ

(II *b*)

10. Bhûtaśarmmaṇê Tagare-vishayê Tagare-mahâ-grâmasya chaturvvriṃśat-palyâṃ êkâṃ Kiṛu-
11. kûḍalûr-nnâmadhêyâm pallî adbhiṛ prâdân ya imân rakshati sô'śvamêdha-phalam âpnôtiḥ
12. ya imâṃ harati sa pañcha-mahâ-pâtakô bhavati atra Manu-gîtâm
13. vahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhi yasya yasya tadâ Bhûmî tasya tasya tadâ phalam

(III *a*)

14. svaṃ dâtuṃ su-mahat-chhakyaṃ duḥkham anyârttha-pâlanaṃ dânaṃ vâ pâlanaṃ vêti dânât chhrêyônupâlanaṃ
15. sva-dattâṃ para-dattaṃ vâ yô harêta vasundharâ shashṭiṃ varsha-sahasrâṇi narakê paripachyatê
16. Kiṛukûḍalûra mûvattâ-eraḍu sarvva-parihâraṃ Oṃ Tagareyâ perggeṛeyâ modal-ge-
17. ṛe-mûvaṃtâ eraḍuṃ saṃrva-parêhâraṃ Vaḍagaygêri mane bhaṇaṃ bhûmi-dânaṃ koṭṭaṃ . . .
18. idân kâḍoṅge
19. Kiḷtivûral Viṇṇargge koṭṭo Periyaḍigaḷ Kiṛukuḍaluraṃ keṛeya keḷagu
20. sama-bhaga śakshi Maṇiya Bhaḷḷaviyam Amûla

PLATE XII.

Tagare Plates of the Gaṇga King Polavira.

(I *b*)

1. jita bhagavatâ bhuvana-taya-śaṅkara- Śakarêṇa śrîmad-Gangâ-
2. nvaya-viyach-chandrasya mahârṇava-gabhîrasya śrîman-Mâdhavavarmma-
3. ṇaḥ priya-tanayasya śrîmat-Kṛishṇavarmma-mahârâja-
4. sya priya-bhâginêyasya pitur anvâgata-guṇa- yuktasya
5. Ahitâvinîtasya priya-tanayaḥ Yudhishṭhirôpamânô

(II *a*)

6. Mêrur iva garîyân kshamâ-sadṛiśa-kshamâ-yuktô saṃyaty Arinarapani-
7. rvvinîtaḥ śrîmat-Koṅgaṇi-mahârâjasyâtmajêna vidyâ-vinaya-sapa-

8. nnêna vidvad-vihaga-kalpatâruṇâ śarach-chandrâvadâta-yaśasâ
9. Polavîra-nâmnâ Kântâvinîtâkitêna śrîmat-Koṅgaṇi-mahârâjêna
10. sva-dharmma-yasô-vṛiddhyarttham Kauśika-sagôtrâya shaṭ-karmma-nirtâya

(II *b*)

11. Taittiryyâya Nâgaśarmmaṇê Kaṇṇeḷa-arasa-Sikkamba-Ânandûra-
12. Perbârba-prabhṛitîn sâkshim kṛitvâ Sêndraka-vishayê tatra cha Vaḷḷâ-
13. vi-dêśê Vaiśâkha- Paurṇamâsyâm Palachchoge-nâma-grâmam udaka-pû-
14. rvam sarva-parihâram dattavân bahubhir vasudhâ bhuktâ râjabhis Saga-
15. râdibhiḥ yasya yasya yadâ bhûmis tasya tasya tadô phalam svam dâtum

(III *a*)

16. sumaha-chhakyam dukkham anyârttha-pâlanam dânam bâ pâlanam vêti
17. dânâch chhreyônupâlanam sva-dattam para-dattam vâ yô harêta va-
18. sundharâm shashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyatê krimiḥ
19. idarke nala vêḍuvon puṇya- bhâgi ake kêḍu-vêḍuvon pañcha-mahâ-
20. pâtakan ake Kôvireḍi Maurâḍi-oḍe Kôvisaṭṭi Kôvi toṛe-polaḥ

PLATE XIII.

1. Stone Inscription of the Ganga King Śrîpurusha at Halakur, Sira Taluk. A. D. 788.

1. svasti Saka-
2. nṛipa-kâllâtîtha-sambvachchâ-
3. râ-sataṅgaḷu êḷ-nûṛa
4. patane vârisham pravârtti-
5. sutire Probhavam eṇba vâ-
6. rishadoḷu Śrîpurusha râjyâṅ ge-
7. yutt ire Addepara keṛeyâ kaṭṭi-
8. . . . Pâlkurge pannerâṭṭa. padde
9. . . . sati pannerâṭṭu kiṛu-deṛeyu
10. Paḷḷâḷ-gâpandaru echchu
11. Kuttaṭṭu-gâmuṇḍaru
12. . . . ṇḍatti aḷaru padde di

2. Stone Inscription of the Nolamba King Ponnera at Sravandanhalli, Maddagiri Taluk.

1. śrî-Prabhumâṇi parama-subhagan
2. pagevara gandhâsti pârvvara ichche nata . .
3. pûrvvâchâradâ teṛayappai iyem endoḍe Po-
4. nneṛanum Chôḷa-mahârâjanum mûvadimbarp-pârvvarân kondâ
5. śrî-Dhanapati-âchari mâ.

PLATE XIV.

Sivanagere Plates of the Vijayanagr King Vîra-Narasimha. A. D. 1506.

(I b)

1. śubham astu | kalyâṇâyâstu tad dhâma pratyûha-ti-
2. mirâpaham | yad gajô'py Agajôdbhûtam Hariṇâ-
3. pi cha pûjyatê | asti kshîramayâd dêvair ma-
4. thyamânân mahâmbudhêḥ | navanîtam ivô-
5. dbhûtam apanîta-tamô mahaḥ | tasyâsît tanayas tu-
6. pôbhir atulair anvartha-nâmnâ Budhaḥ | puṇyair asya
7. Purûravâ bhuja-balair âyur dvishâm nighnataḥ | tasyâ
8. yur Nahushô'sya tasya purushô yudhê Yayâti kshitau |
9. khyâtas tasya tu Tûrvasur Vasu-nibha śrî-Dêvayânî-
10. patêḥ | tad-vamśê Dêvakî-jânir dilîpê Tuna-hâma-
11. tiḥ | yaśaśvi Tulavêndrêshu Yadâḥ Kṛishṇa ivânvayê |
12. tatôbhûd Bukkamâ-jânir Îśvara-kshiti-pâlakaḥ | a-
13. trâsam aguṇa-bhramśam mauli-ratnam mahîbhujâm |
14. sarasâd udabhût tasmân Narasâvanipâlakaḥ |
15. Dêvakînandanât Kâmô Dêvakî-nandanâd iva |
16. Kâvêrîm âśu badhvâ bahulatara-jalâ yô vi-
17. laṅghyaiva śatrum | jîvagrâham gṛihîtvâ samiti bhu-

18. ja-balât Taṃcha-râjyaṃ tadîyyaṃ | kṛitvâ Śrîraṅga-pû
19. rvaṃ tad api nija-vasê paṭṭaṇaṃ yô babhâsê | kîrti-stam-
20. bhaṃ nidhâya tri-bhuvana-bhavanê stûyamânâpadânaḥ | Chai-
21. ram Chôḷaṃ-cha Pâṇḍyam tadapi cha Madhurâ-vallabhaṃ Mânabhû-
22. paṃ | vîrôdagram Turushkaṃ Gajapati-nṛipatiṃ châpi jitvâ
23. tad-anyân | â-Gaṅgâ-tîra-Laṅkâ-prathama-charama-bhṛid-bhû-
24. bhṛit-taṭânttaṃ nitântaṃ | khyâta-kshôṇî-patînâṃ srajam i-
25. va śirasâ śasanaṃ yô vyatânît | vividha-sukṛitôddâ-
26. mê Râmêśvara-pramukhê muhur mudita-hṛidaya-sthânê
27. nunaṃ vyadhatta | yathâvidhi budha-parivṛitô nânâ-

(II a)

28. dânâni yô bhuvi shôḍaśa tri-bhuvanôdgîtaṃ sphîtaṃ yaśaḥ
29. punaruktayaṅ | Tippâjî-Nâgalâ-dêvyôḥ Kausalyâ-śrî-
30. Sumitrayôḥ | dêvyôr iva Nṛisuṃhêndrâ tasmât Paṃṅtira-
31. thâd iva | vîrau vinayanau Râma-Lakshmaṇâviva nandanau |
32. jâtau Vîra-Nṛisuṃhêdra-Kṛishṇarâya-mahîpatî | vî-
33. ra-śrî-Nârasiṃhaḥ sa Vijayanagarê ratna-siṃhâsa-
34. nasthaḥ | nânâ-dânânyakârshît Kanakasadasi ya śrî-
35. Virûpâksha-dêvasthânê śrî-Kâḷahastîśitururu-naga-
36. rê Veṅkaṭâdrau cha Kâñchyâṃ | Śrîśailê Śôṇaśailê ma-
37. hati Hariharê'hôbalê Saṅgamê cha | Śrîraṅgê Kumbha-
38. kôṇê hata-tamasi mahâ-Nanditîrthê Nivṛittau | Gô-
39. karṇê Râmasêtau jagati tad-itarêshvapy aśêshêshu puṇ-
40. ṇya-sthânêshv ârabdha-nânâ-bahuḷa-mahâdâna-vâri-pra-
41. vâhaiḥ | yasyôdañchat-turaṅga-prakara-khura-rajaś-śushya-
42. d-ambôdhi-magna-kshmâbhrit-paksha-chchhidôdyat-khura-Kuli-
43. śadharôtkaṇṭhitâ kuṇṭhitâbhût | braṃhmâṇḍam vi-
44. śva-chakram ghaṭam udita-mahâ-bhûtakaṃ ratna-dhênuṃ | sa-
45. ptâmbôdhiṃ cha kalpa-kshitiruha-latikai kâñchanîm
46. kamadhênuṃ | svarna-kshmâ yô hiraṃṇyâśva-ratham api
47. tulâ-pûrushâṃ gô-sahasraṃ | hêmâśvaṃ hêma-
48. garbhaṃ kanaka-kari-rathaṃ pañcha-lâgalya atâ-
49. nît | sôyaṃ vîra-Nṛisuṃhâkhyaś chandra-vaṃśâ-
50. bdhi-chandramâḥ | sthira-bhâgyôdayas sarva-mahî-
51. pâlaka-sêvitaḥ | Śâlîvâhana-nirnîta-Śa-
52. kâbdaiḥ sa-chatuḥ-śataiḥ | saṃyuktê sapta-viṃśatyâ
53. saṅkhyâtê daśabhiś śataiḥ Krôdhanê vatsarê Mâgha-
54. mâsê pakashê sitêtarê |

(II b)

55. Śivaratrî-dinê sarva-śivadê Śaśi-vâsarê | Tuṅ-
56. gabhadrâ-nadî-tîrê Hêmakûṭôpaśôbhitê | śrî-Virûpâ-
57. ksha-dêvêśa-śannidhau sakalêshṭa-dê | lôka-vikhyâta-Hari-
58. ta-gôtrâmbudhi-sudhâṃśavê | śrêshṭhâpastamba-sûtrâya
59. jagad-vikhyâta-kîrtayê | varêṇyâya Yajû-śâkhâdhyâyi-
60. nê guṇa-śâlinê | vêda-vêdânta-tatvârtha-nîschayôjvala-
61. têjasê | śrîmad-Ârâdhya-Liṅgaṇabhaṭṭa-pautrâya dhîmatê |
62. sarva-śâstrârtha-tatva-jña-Channibhaṭṭâkhya-sûnavê | śrî-
63. mas-Tarvêśvarârâdhya-vidvad-gajagajârayê | Ghanaśaila-
64. purî-râjyê Haratîpura-nivṛiti | Bhasmâṅgî-śêla-va-
65. litê sarva-sasya-samannvitê | Sôdênahalîtî grâ-
66. mât pratîchîṃ diśam âśritaṃ | Hapasamudrêti grâ-
67. mâd vâyavya-diśi saṃsaṃsthitaṃ | Jakkaiyanaha-
68. ḷîti grâmâd uttarâṃ diśam âsitaṃ | Baḍavanaha-
69. ḷi-grâmâd îśânyâṃ diśi saṃsaṃsthitaṃ | Bô-
70. rasamudrêti grâmât prâchyâṃ diśi samâśritaṃ |
71. Bhasmâṅgîśaila-nagarâd âgnêyîṃ diśam âśritaṃ |
72. Kittagaḷîti vikhyâta-grâmâd yâmyam upâ-
73. gataṃ | Pulamagaṭêti khyâta-grâmâ nairuruti
74. sthitaṃ | grâmaṃ Śivanagary-âkhyaṃ vidvajjana-ma-
75. nôharaṃ | vâpî-kûpa-taṭâkâdi-nirjharâdibhi-
76. r annvitaṃ | Narasiṃhapuraṃ chêti pratinâmnâ prakâśitaṃ |

77. sarvamâmnyaṃ cha paritaś chatussîmâ-virâjitaṃ |
78. nidhi- nikshêpa-pâshâṇa-siddha-sâdhya- jalâdibhiḥ | a-
79. shṭa-bhôgaiś cha saṃyûktaṃ yuktaṃ pushpa-phala-drumaiḥ | pu-
80. tra-pautrâdibhir bhêjyaṃ kramâd â-chandra-târakaṃ |
81. śrî-Vîra-Narasiṃhêndrô mânanîyô mahâ-manâḥ |

(III a)

82. sa-hiraṇya-payô-dhârâ-pûrvakaṃ dattavân mu-
83. dâ | sarvêshâṃ sukha-bôdhârthaṃ bakshê Karṇâṭa-bhâ-
84. shayâ | mûḍalu Sôdênahaḷḷi | î madhyê sîmâ-ni-
85. rnayâ | mutukada marâ | ṭekalu | Jakaiyanahaḷḷi |
86. î madhyê sîmâ-nirnayâ | Śîlavantinakaṭe kô-
87. ḍihaḷâ | paḍavulu | Bôrasamudra | î madhyê sî-
88. mâ-nirnayâ | Nariguṭṭe | baḍagalu Kittagaḷi |
89. î madhyê sîmâ-nirnayâ | Doḍḍahosahaḷi sañchi-
90. nalli irô karî-kalu | idu sîmâ-nirnayâ | ya aitaṃ
91. paripâlayati sadâ sa samâna-phala-bhâgî bha-
92. vati | yas tu lôbhân môhâd vâ apaharati sa pañ
93. cha-mahâ-pâtaka-phalaṃ anubhavati tathaiva Manu-
94. vachanâni | bahubhir vasudhâ bhuktvâ râjabhiś Śagarâ-
95. dibhiḥ | yasya yasya yadâ bhûmis tasya tasya tadâ ba-
96. laṃ | sva-dattâ dviguṇaṃ puṇyaṃ para-dattanupâla-
97. naṃ | para-dattâpahârêṇa sva-dattaṃ nishphalaṃ bhavêtu |
98. dâna-pâlanayôr madhyê dânâch chhrêyônupâlanaṃ
99. dânât Śvargaṃ avâpnôti pâlanâd achyutaṃ padaṃ |
100. śrîmad-Vîra-Nṛisuṃharâya-nṛipatêr yach-chhâsanâch chhâ
101. sanaṃ padyai hṛidya-sabôdha-chitra-pada-sandarbhâna-
102. vadyai svayaṃ | śâstrajñô rachayaṃ Nṛisuṃha-vibudhaḥ
103. -kâruś cha Râmô'likhat tâmmraṃ śâsanam êtad astu
104. sukhadaṃ kalpânta-paryantagaṃ || sri-Virûpâksha.

PLATE XV.

1. Persian Inscription at the Little Mosque, Sira.

1. Bana haza 'lmasjida 'shsharifa 'l'azîma 'l'alîa 'lmubâraka
2. Alî Nazr arrâjî 'afwa rabbihî tâbi'u 'lmalik Raiḥân Mubârak
3. 'afa 'llâhu 'anhuma biḥaqqi 'nnabî 'lkarîm wa yâ-sîn wa Tabâraka.

2. Persian Inscription at Juma Masjid, Sira.

1. Buniya hâza 'lmasjidu śhsharîfu 'llazî 'azza qadrahu wa jallat hurmatahu wa rutabatahu 'allat
2. Yauma 'ljum'ati fi 'ssâbi' Jumâdi 'lawwal sanat sab' wa sittîn wa alfin mina 'lhijratî khallat.

3. Tippu's Sanad in the possession of Khaji Muhammad Imam, Maddagiri. A. H. 1200

(*Front*)

Tipû Sultân 1186

1. 'âmilân-i-hâl wa istiqbâl wa dêśmukhân wa dêśpâṇḍyân-i-mauza'i Siddâpûr Ta'lluqai Madgirî sarkâr.....bidânand
2. chûn mauza'i Khammadhaḷḷi bajam'i mablaghi sî wa shash hun bâdshâhî
3. as ta'lluqai sarkâri Bidnûr batarîqi in'âmi masjid banam Muhammad Qâsim Darwish bahalo muqarrar shudâh ast
4. bâyad ki mauza' Kallûr daro bast az târîkhi panzdahum....sali Dalû mutâbiq
5. sezdahum Jumâdi 'lawwal san 1200 Muhammadî batasarrufi musharun ilaih wa guzarand

6. tâ hâsilâti ân râ sarfi ma'ishati khud numûdâh shabo roz badu'âi izdiyâdi daulat
7. mau'zzaf bâshand wa har sâl sanadi mujaddad bitalband . . . wâsil garifta . . . . .
8. wa ziyâdah tâkid dânand.
9. 36 hun bâdshâhi
10. yak mauza'daro bast
11. Tahrîr fi 'ttârîkh shanzdahum Shahriwar san 41 az maqâm Sugûr.

(*At the bottom*)

(In Kannada characters)

12. dâkalu dapta-
13. ra Śâmaiya
14. Hujûru Di
15. (vân) Kachêri

(In Mahrâthi characters)

16. batârîkh fa 1 mâhe
17. Âhamadi sâl
18. ' vanga-saṃvatsara bada-
19. divâni
20 batârîkh fa 1 mâhe
21. Âhamadi sâl
22. shâ Plavanga
23. samvatsara badastûr
24. Śrînivâsa-râ
25. v Hajûru Divân
26. Kachêri dakhal
27. shâd.

(*Back*)

Allâhumma 'nsur man nasar dîna Muhammad 1198 Kachaihri Sadarat.

ma'rifat Muhammad Karîmullâh Khân wa Nûruddîn Muhammad badast khati khass rasid.

(In Mahrâthi characters)

1. batârîkh fa 2 mâhe
2. Âhamadi sâl shâ
3. Plavaṅga-samvatsara badastûr
4. hidavi sadârat Bâbû-
5. râv wa sanad.

(In Kannada characters)

6. dâkalu daptara
7. ka 1 Veṅkaṭa-râü.

PART II.—PROGRESS OF ARCHAEOLOGICAL RESEARCH.

1. Epigraphy.

68. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Kadamba, the Ganga, the Noḷamba, the Chôḷa, the Hoysaḷa, the Pâṇḍya, and those of Vijayanagar and Mysore. There are also some records which relate to the Mughals, the Mahrâṭṭas, and the chiefs of Niḍugal, Harati, Ummattûr, Bijjavara, Chikkanâyakanhalli and Chitaldrug. Among the archaeological discoveries of the year, two sets of copper plates received from the Belur Taluk are of some historical value. One of them relates to the Kadambas and brings to notice for the first time two new kings, Ajavarma and Bhôgivarma, of that early dynasty. Its period is probably the close of the 5th century. The other set, which relates to the Gangas and registers a grant by a hitherto unknown king of the name of Polavîra of that dynasty, seems to be an authentic record of about the middle of the 6th century. A stone inscription at Halkûr, Sîra Taluk, is of special interest, as being the only dated lithic record so far discovered of the early Ganga king Śrîpurusha. It bears the date A. D. 788. Another inscription at Abbinahoḷe, Hiriyûr Taluk, dated 1664, refers to the settlement of a dispute by recourse to the ordeal of dipping the hand in boiling ghee. A jewelled silver cup in the Śrîkaṇṭhêśvara temple at Nanjangûḍ bears an inscription stating that it was a present from Tippu.

THE KADAMBAS.

69. There is only one inscription relating to the Kadamba dynasty, a copper grant received from Belur Taluk. It is noteworthy as recording a grant by king Bhôgivarma, son of Ajavarma, names not hitherto known from the published records of the early Kadamba dynasty.

Bhôgivarma.

70. The Kadamba plates (Plate XI) referred to above are three in number, each measuring 7¾" by 2¼," the first and third plates being engraved on the inner side only. They are strung on a ring which is 3¼" in diameter and ¼" thick, and has its ends secured in the base of a circular seal 1" in diameter. The seal bears in relief on a countersunk surface a lion standing to the proper right. The writing is in Haḷa-Kannaḍa characters. The plates, which are in the possession of Mr. B. Tirumalachar, Schoolmaster, Tagare, Belur Taluk, are said to have been unearthed a few months ago while ploughing a wet field at Tagare.

71. The language of the inscription is Sanskrit with the exception of the last five lines which are in old Kannaḍa; and, barring the invocatory verse and the three benedictive and imprecatory verses at the end, the whole is in prose. The record begins with a verse in praise of the Boar incarnation of Vishṇu, which may be rendered thus:—Victorious is the eternal Vishṇu, the husband of Lakshmi, who, in the form of a Boar, supported the earth at the end of the *yuga*. Then, as in other grants of the dynasty, the Kadambas are described as anointed after meditating on Svâmi-Mahâsêna and the group of mothers; as of a lineage purified by the final ablutions of the horse-sacrifice; as sons of Hariti; as fully versed in the critical study of their sacred writings; as belonging to the Mânavya-gôtra; as mothers of all their subjects; and as honored by all kings. A sun in the firmament of this family was Kṛishṇavarma-mahârâja, whose son was Ajavarma. His beloved son——acquirer of an extensive kingdom by the strength of his own arm; subduer of enemies; possessor of many enjoyments of various kinds procured by victory over enemies—was the glorious Bhôgivarma-mahârâja. The inscription then records that at the request of his son Vishṇuvarma he granted, with pouring of water, the village named Kiṛukûḍalûr, which was one of the 24 villages belonging to the great village Tagare in the Tagare district, to the renowned Bhûtaśarma of the Kâśyapa-gôtra, who was a strict performer of the six duties. The maintainer of the grant was to obtain the merit of having performed a horse-sacrifice, and the confiscator was to incur the guilt of the five great sins. Then follow three usual final verses. The Kannaḍa passage adds that the village was granted with exemption from the 32

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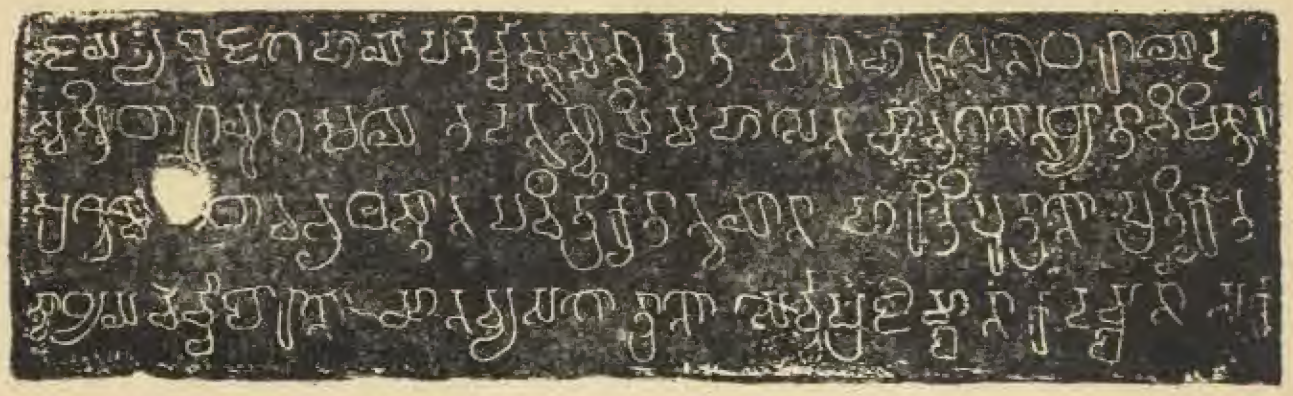

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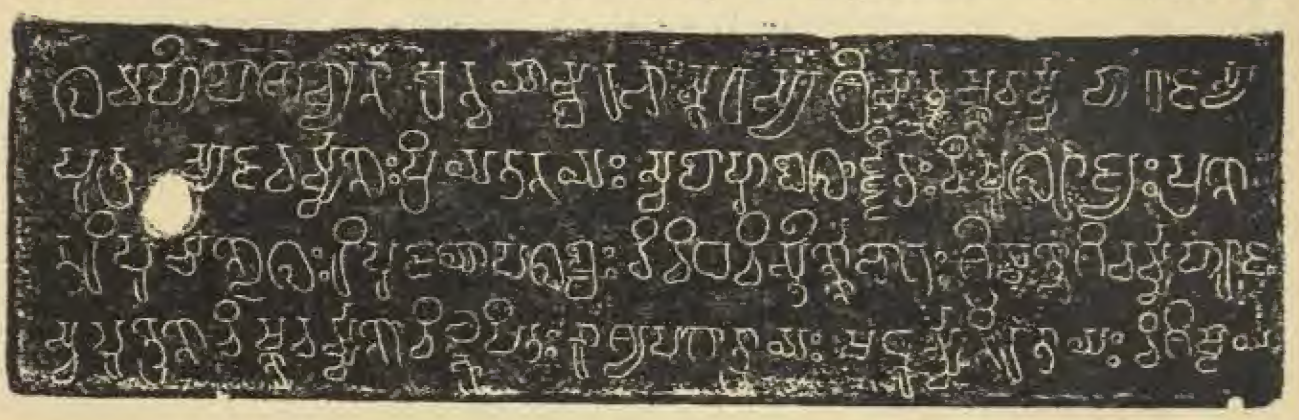

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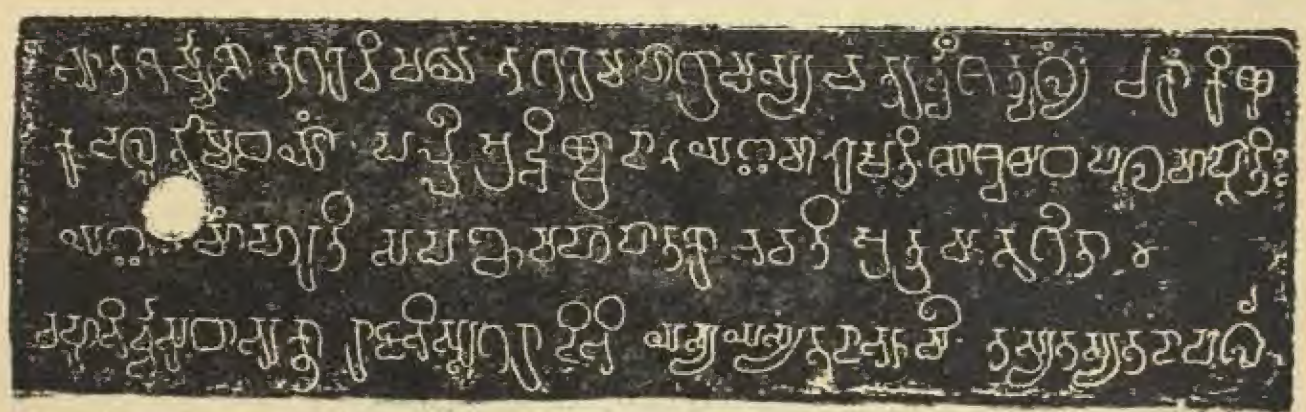

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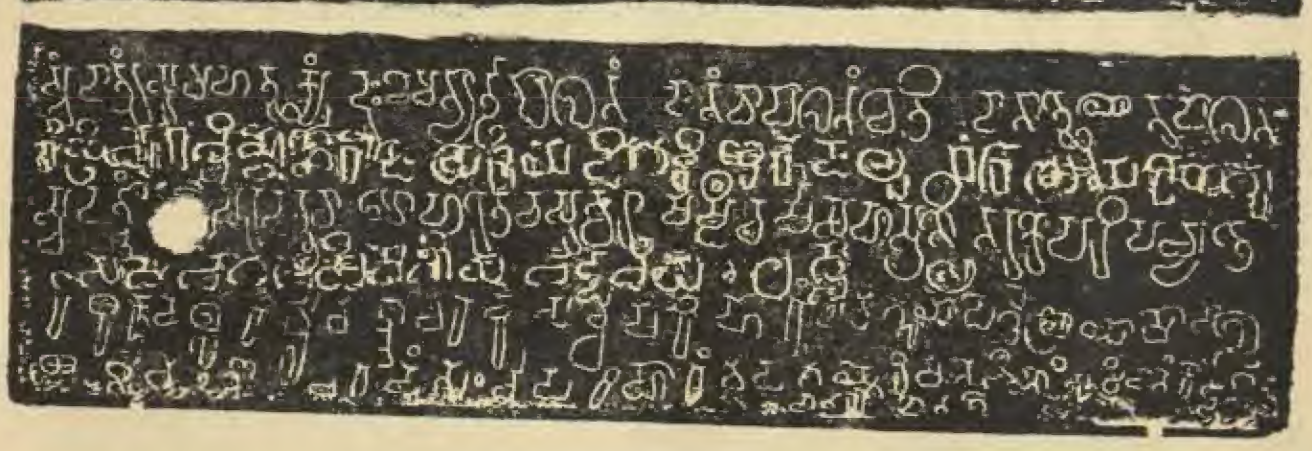

Mysore Archæological Survey.

SEAL.

imposts, and seems to mention the additional grant of a house in the northern street. The 2nd and 4th lines on the third plate appear to be a subsequent addition by a later hand. They tell us that Periyadigal granted Kiltivûr to Vinnar, as also an equal share below the tank of Kirukûdalûr. The witnesses were Maniya and others (named). The inscription contains a few orthographical errors here and there.

THE GANGAS.

72. About half a dozen records relating to the Ganga dynasty were copied during the year. They include a set of copper plates of a hitherto unknown Ganga king Polavîra. Of the others, one refers itself to the reign of Śrîpurusha, one to that of Râjamalla II and two to that of Satyavâkya Permânadi or Ereyappa. A few more inscriptions which are clearly of the Ganga period, though they do not name any king of that dynasty, will also be noticed under this head.

Polavîra.

73. The plates of Polavîra (Plate XII) referred to in the previous para, are three in number, each measuring 7" by 2", the first and third plates being inscribed on the inner side only. They are strung on a ring which is 2½" in diameter and ¼" thick, and has its ends secured in the base of a circular seal 1¼" in diameter. The seal bears in relief on a countersunk surface an elephant standing to the proper left. The writing is in Hala-Kannada characters. The plates are in the possession of Mr. B. Tirumalachar, School-master, Tagare, Belur Taluk. They are said to have been unearthed along with the Kadamba plates noticed in para 70 a few months ago while ploughing a wet field at Tagare.

74. The language of the inscription is Sanskrit with the exception of the last two lines which are in old Kannada; and, barring the three benedictive and imprecatory verses at the end, the whole is in prose. The record is of interest in several ways: it has many peculiarities not met with in the other grants of the dynasty. It does not open with the usual invocation of Padmanâbha, but invokes Śankara and applies to him the epithet *bhuvana-traya-śankara* in imitation of the epithet *gata-ghana-gaganâbha* applied to Padmanâbha in other grants. Nor does it give the usual genealogy of the Gangas as other inscriptions do, but contents itself with giving only three steps, namely, Mâdhavavarma, his son Avinîta, his son Nirvinîta, the last apparently standing for Durvinîta. The name Nirvinîta occurs in the old Siragunda stone inscription (E C. VI, Chikmagalûr 50), of about A. D. 500. The ununsual names for kings, Avinîta and Nirvinîta, which mean ill-behaved or wicked, are explained in this record by adding the prefixes *ahita* and *ari-narapa* to them, thus giving us to understand that the kings were so only to their enemies. The full names according to this grant would be Ahitâvinîta and Arinarapa-nirvinîta. Nirvinîta's son Polavîra, a new name in the Ganga genealogy, who is the donor of the grant, is given the title Kântâvinîta (? well-behaved towards women). According to other grants Durvinîta's son was Mushkara. We have therefore to suppose either that Durvinîta had two sons Mushkara and Polavîra or that Mushkara was identical with Polavîra. The inscription does not give the regnal year as other grants do. In spite of these peculiarities, I venture to think that this grant is a genuine record of about the middle of the 6th century. Its language is not corrupt; its orthography is mostly unexceptionable; its characters are free from blunders, and its execution is good throughout.

75. We may now proceed to examine the inscription in detail. After invocation of the divine Śankara, the causer of happiness to the three worlds, the inscription proceeds to state that a moon in the firmament of the glorious Ganga family, profound as the great ocean, was Mâdhavavarma: that his beloved son, born of the sister of Krishnavarma-mahârâja, inheriting the good qualities of his father, was Ahitâvinîta; that his beloved son, an equal of Yudhishthira, great like Mêru, possessed of forbearance like the earth, wicked to hostile kings in battle (Arinarapa-Nirvinîta), was Koṅgani-mahârâja; and that by his son, possessed of learning and modesty, a celestial tree to the birds the learned, of a fame white like the autumnal moon, Koṅgaṇi-mahârâja, who was named Polavîra and bore the title Kântâvinîta, for the increase of his merit and fame, was granted, on the full moon day of Vaiśâkha, with pouring of water, exempt from all imposts, the village named Palachchoge, situated in Valḷâvi-dêśa of Sêndraka-vishaya, in the presence of the witnesses Kaṇṇeḷa-arasa, Sikkamba, Perbârba of Ânandûr and others, to Nâgaśarma of the Kauśika-gôtra, a

Taittiriya and a strict performer of the six duties. Then follow three usual final verses. The Kannaḍa passage expresses a wish that he who wishes well of the grant may obtain a share in the merit and that he who wishes ill may incur the guilt of the five great sins. The record closes with an unintelligible sentence which seems to contain some names. Sêndraka-vishaya is also mentioned in the Bennûr plates (E C. V, Belur 245) of the Kadamba king Vijayaśiva-Kṛishṇavarma and Vallâvi-vishaya in the Bannahalli plates (Belur 121) of the Kadamba king Kṛishṇavarma. In my *Report* for 1912, para 67, I identified Nirvinîta of the Siragunda inscription (see previous para) with Avinîta, but this grant seems to identify him with Durvinîta, son of Avinîta. In case Polavîra is identical with Mushkara, this would be the first copper plate inscription yet discovered of that king.

Śrîpurusha.

76. Only one record of Śrîpurusha (Plate XIII, 1) was copied during the year. It is engraved on a pillar-like stone at Halkûr, Sîra Taluk, and is the only lithic record so far discovered of this king with a Śaka date. Portions of the epigraph are worn. It tells us that, while Śrîpurusha was ruling the kingdom, in the Śaka year 710 corresponding to the cyclic year Prabhava (788), Addêpara built a tank and made a grant to Palkûr ..... for ? 12 years (*pannerâṭṭu*). Further on the name Kuttaṭṭu-gâmuṇḍa occurs. The inscription closes with an imprecatory sentence and one of the usual final verses. According to EC, VI, Mûḍgere 36 and E C, IV, Nâgamangala 85 the year 788 would be the 62nd year of his reign.

To the same reign may belong three inscriptions at Guṇḍalhalli, E C, XII, Pâvugaḍa 11-13, now revised, which are by mistake assigned to about 1530. They are engraved on a rough boulder on the bund of the large tank at the village in characters of the 8th century. One of them (No. 11) records that Dâḷisindar granted on the occasion of the summer solstice of the cyclic year Jaya land that could be sown with 4 *kaṇḍugas* of seeds below Akaḷesamudra to Dêvadattar of the Kauṇḍinya-gôtra. Then follow these imprecatory and benedictive sentences :—He who opposes this shall be guilty of the five great sins and he who maintains this shall be a dweller in Vaikuṇṭha (the abode of Vishṇu). The engraver was Sindâchâri. The palæography leads us to conclude that the cyclic year Jaya here may correspond to A. D. 754. The remaining two inscriptions, which are not dated, are also of about the same period. One of these (No. 12) says :—This is the tank of the consort of Paramêśvaradêva-śatti, son of Gôpaya of the noble lineage of the most celebrated and stainless Mâgutavaira-satti, son of Paṭukkaṇṇa-satti, who was the son of Vasundhapati, who was again the son of Biseya-satti. May this world-renowned tank Akaḷesamudra of Akaḷeti continue as her charity for as long as the moon, the earth and the ocean endure. The writer was Divyabhâshâkalan (? possessed of divine speech), ruler of the village Tṛiṇanâmagiri. The builder of the tank was Akaḷeti, and her good sons were Allaga and Dâḷiga. The suffix *satti* in the above names evidently stands for *śakti*. The third inscription records the grant of some land to the twenty by Jîvaṇi's son Niṭṭa-Râman, and mentions Akaḷeti as the builder of the tank. Then follow the same benedictive and imprecatory sentences as those in the first inscription.

Râjamalla II.

77. A worn epigraph at Dêbûr, EC, III, Nanjangûḍ 27, now revised, refers itself to the reign of Râjamalla-Permanaḍi, lord of Nandigiri, and mentions Bûtarasa. The details of the grant are gone, and we have only the usual final imprecatory sentence and three final verses. As Bûtarasa was the younger brother of Râjamalla II, the latter seems to be the king referred to in the record. Its period may be about 875.

Eṛeyappa.

78. Two fragmentary records copied during the year refer themselves to the reign of Satyavâkya-Permânaḍi. One of them on a slab built into the roof of the Sômêśvara temple at Mûḍahalli, Nanjangûḍ Taluk, is dated in the 12th year of his coronation, and the other to the left of Toremâvu of the same Taluk, seems to be dated in Pingala which probably corresponds to 897. The king intended appears to be Eṛeyappa. In the first inscription the details of the grant are gone. The second, a *viragal*, mentions *śri-râjya* (the fortunate Ganga kingdom) and records the death during a cattle-raid of Kaliyaṇṇa and the grant for him of land that could

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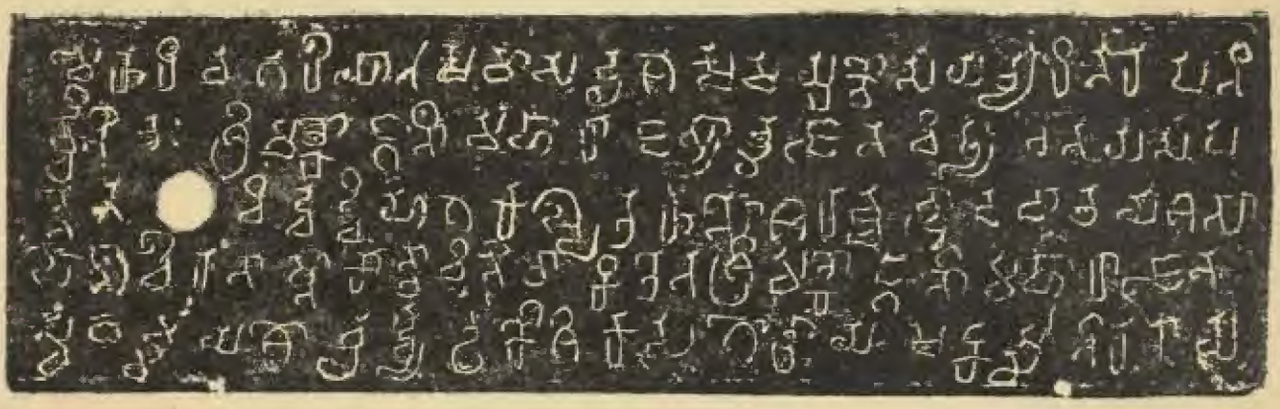

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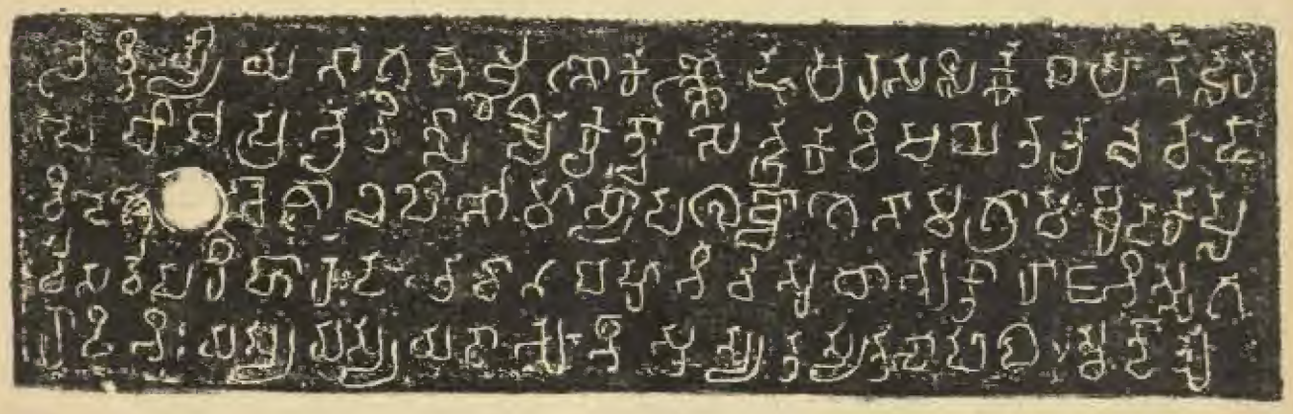

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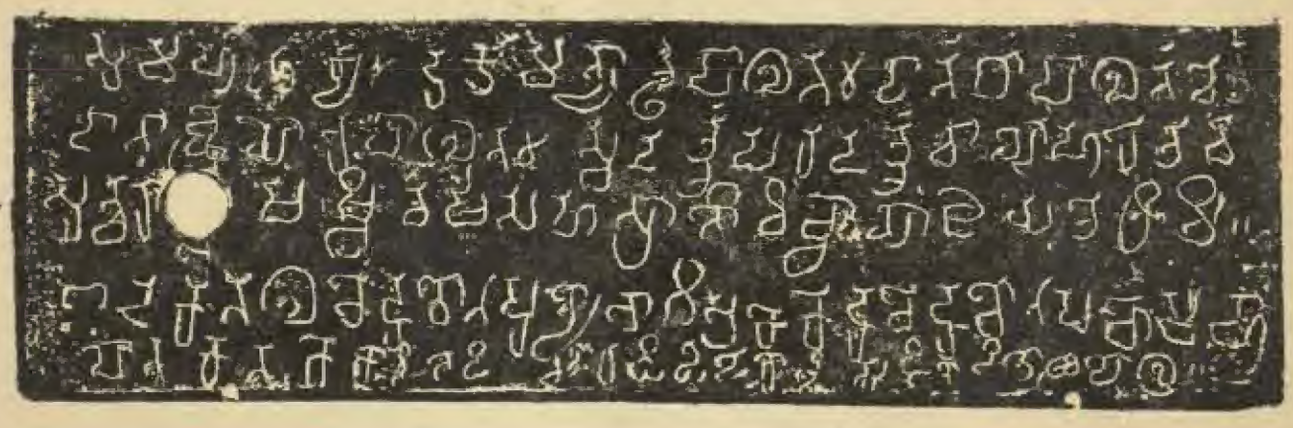

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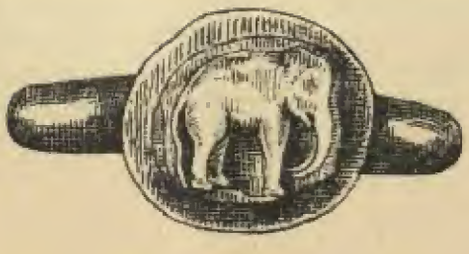

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be sown with 5 *koḷagas* of seeds at Maṇali. It closes with this sentence—To him who covets this everlasting happiness will be out of the question. Another *vîragal* at Buraganhalli, Koratigere Sub-Taluk, which records that during an incursion, by order of Pemmaḍi, of Indara, younger brother of the queen (*mahâdêvi*), ... Gaṇḍakêsari and Nîpakêsari's sons Hoyya, Mârama and Aṅkayya fought and fell at the siege of Gaḷanjanûr, may also belong to the same reign.

Râchamalla III.

79. An inscription at the entrance to the Sômêśvara temple at Chikka-Kaulande, Nanjangûḍ Taluk, which appears to be dated 920, records that Permânaḍi granted Kiriya-Kavilandi as an *agrahâra* to Ti . . . . . ma-bhaṭṭa. The Permânaḍi of this record is evidently Râchamalla III.

80. A few more records which from their palæography appear to belong to the Ganga period, though no king is named in them, may also be noticed here. A *vîragal* at Doḍḍâgaṭṭa, Turuvêkere Sub-Taluk, records that Śivammâ-gâmuṇḍa's son . . dâra . . . fell during the destruction of Gangavûr, and that some one else (name gone), having rescued the cattle, became an inhabitant of heaven. Another at the same place records the death of some one who had among others the title *abhimâna-Mêru* (a Mêru in self-respect). A third at Halkûr, Sîra Taluk, seems to state that in the month of Kârtika of the year in which Kâmêśvara-bhaṭṭâraka ascended to heaven, Porasidêva, having killed many during a cattle-raid, ascended to the heaven of heroes. The period of these records may be about 900.

The Nolambas.

Ponnêṟa.

81. There are three records relating to the Noḷambas. One of them (Plate XIII, 2), copied at Śrâvaṇḍanhalli, Maddagiri Taluk, is engraved in characters of the 8th century and mentions incidentally Ponnêṟa, who is probably identical with the Noḷamba king Châru-Ponnêṟa, along with Chôḷa-mahârâja. It opens with praise of Prabhumâṇi, who is described as supremely fortunate, as a scent elephant to his enemies and as a filfiller of the wishes of Brâhmans, and states that, in case they refuse to make the customary? payments (*teṟa*), Ponnêṟa and Chôḷa-mahârâja shall incur the guilt of having killed thirty Brâhmans. The engraver was Dhanapati-âchâri. The purport of the inscription is not quite clear. It is not known who Prabhumâṇi was. Chôḷa-mahârâja was evidently one of the early Chôḷa chiefs in the country around Hêmâvati and Niḍugal. Another fragment at the same place, EC, XII, Maddagiri 73, now revised, which mentions Nityamanôharan (always charming) of . . . . . ḷta-nâḍu, may be of the same period.

Ayyapa

82. A *vîragal* on the bund of the tank at Abbinahoḷe, Hiriyûr Taluk, dated 923, belongs to the reign of Ayyapa. It tells us that while the obtainer of the band of five great instruments, of the Pallava lineage, favorite of earth and fortune, ornament of the Pallava family, of one speech, Nannigâśraya-śrî-Ayyapa-Noḷamba was ruling the earth, and Vijarâsi was governing Kandalapa-sthaḷa, the *gâmuṇḍa*, entering Jâgila, [fought and fell]; and that some land (specified) was granted for him.

Dilîpa.

83. An epigraph at Baraka, EC, XII, Maddagiri 29, which has now been revised, refers itself to the reign of Noḷambâdhirâja Dilîpayya, but it is too much worn to make anything out of it, the legible portion containing merely the name and the usual Noḷamba titles of the king. The period of the record may be 950. Two fragmentary inscriptions at Maṇûr, Maḍaksira Taluk, which record the grant of certain lands (specified) and a flower garden by some *baṭâra* in the one case, and certain lands (specified) and a house by some one else in the other, may probably belong to the same reign. In the latter we are told that the writer was Jakkamman of Nandikâl, that the charity was of the forty, and that the violator of the charity would fall into the seventh hell.

The Cholas.

84. An early Chôḷa chief, Chôḷa-mahârâja, has already been referred to (see para 81) when speaking of the Noḷambas. There are only three or four records relating to the imperial line of Chôḷas, while a few more relate to the Chôḷa chiefs

of Niḍugal and the surrounding parts. The latter were also of the solar race and claimed to be descendants of Karikâla-Chôḷa and lords of Oṟaiyûr. Their inscriptions will also be noticed under this head.

Râjêndra-Chôḷa.

85. An epigraph at Suttûr, EC, III, Nanjangûḍ 164 and 165, now correctly copied, is dated in the cyclic year Âṅgirasa corresponding to the 21st regnal year (1032) of Râjêndra-Chôḷa. No. 165 was found to be a continuation of No. 164. The inscription records the gift of five great musical instruments (*pañcha-mahâśabda*, named) and certain lands and dues (specified) to the temple of Îśâna-Îśvaramuḍaiyar at Śrôtriya-grâma (Suttûr) by the *mahâjanas* and merchants of the place according to the sacred order of the king. It is a curious mixture of Kannaḍa and Tamil, such Tamil expressions as *yâṇḍu*, *aruḷichchey*, *aḷivu*, *amudu*, *tiruvâymoḷi*, *maṇṇaṟa koṇḍu* etc., being used in it. On the other hand, No. 161 at the same place, which belongs to the same reign and is probably of the same date, is in Tamil written in Kannaḍa characters, while No. 160 which forms the concluding portion of the same record is in Kannaḍa. A *viragal* at Saragûr, Nanjangûḍ 21, which appears to be dated in 1038 and refers to a duel between Polega of Adirâṟu and Peḍega of Pâdariyûr, may belong to the same reign. It is dated in the year Îśvara of the middle twenty (*madhya-visige*) of the cycle of 60 years. The cycle is popularly divided into three *visiges* (*vimśakas*) or twenties, the first named *uttama*, the middle *madhyama* and the third *adhama*. In the present inscription, however, *madhya* is evidently a mistake for *uttama*, the year Îśvara being in the first *visige*.

Râjêndra-Dêva

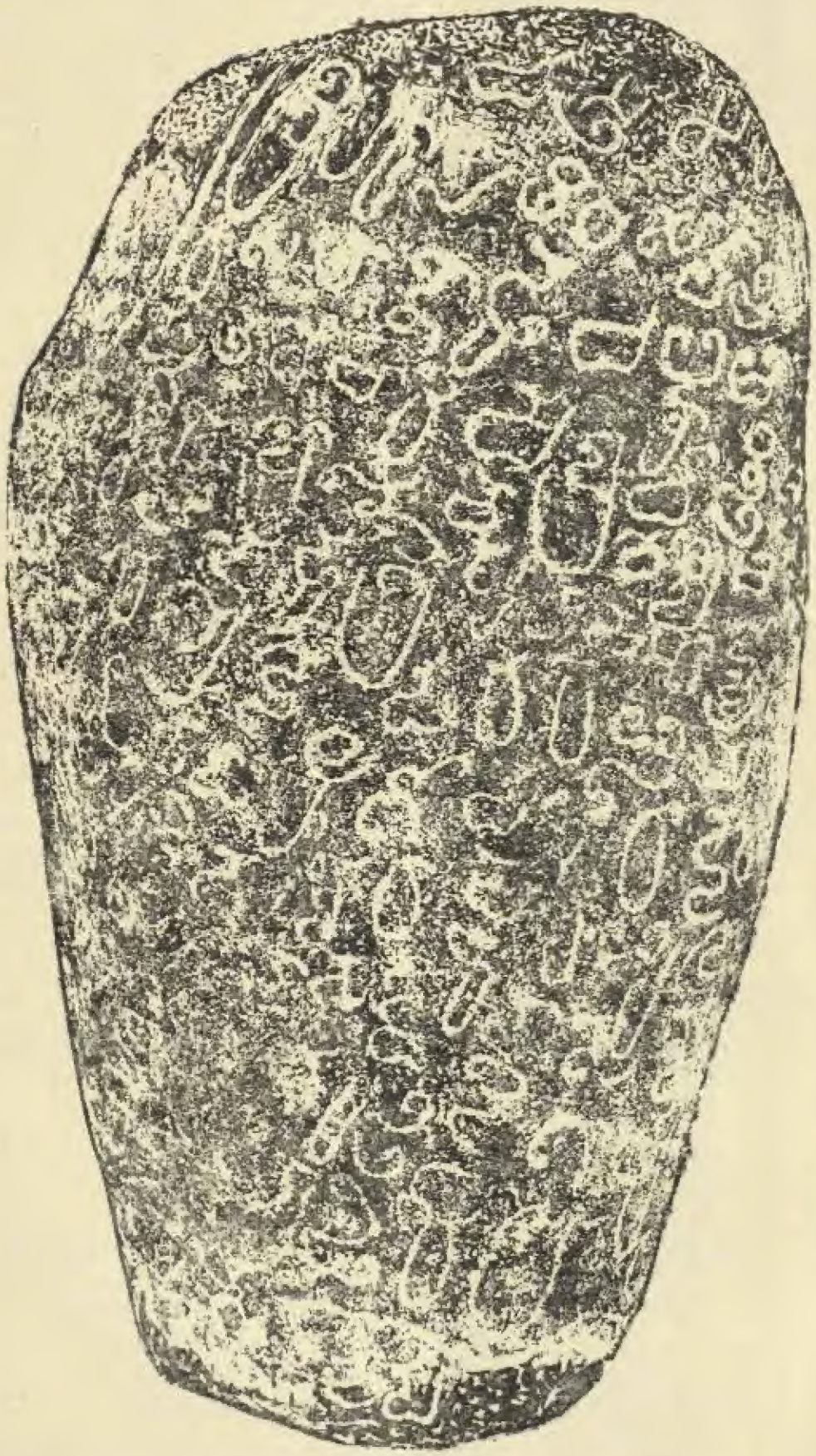
86. An inscription at Nagarle, Nanjangûḍ 157, now completely copied, is dated in the 16th year of the reign of Râjêndra-Dêva (1067) and records a grant of land to the *bhaḷâra* who was the worshipper of the god in some temple. The *gâvuṇḍa* of the *nâḍu* and others had to give the produce of the land every year to the donee.

?Kulôttunga-Chôḷa III.

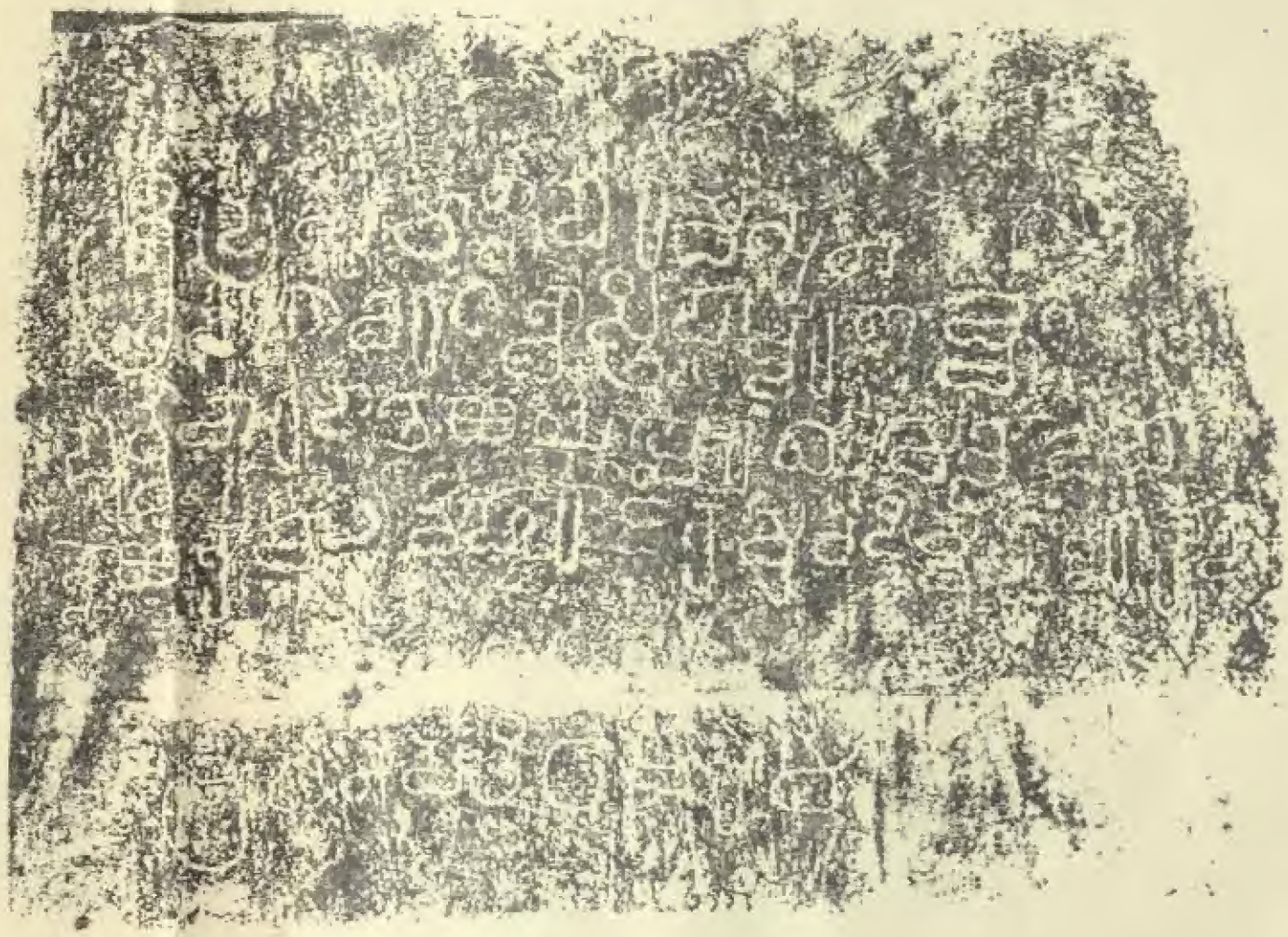
87. A Tamil inscription in the Doḍḍappa temple at Hêmâvati, Maḍaksira Taluk, dated in the cyclic year Vyaya corresponding to the 2nd regnal year of Tribhuvanachchakravarti Kulôttunga-Śôḷa-Dêva, records a grant of land to Îśânajîyar in order to provide for offerings of rice for the god Mangêśvaradêvar of the city of Peruñjeṟu by the *mahâ-maṇḍalêśvara*, lord of the excellent city of Uṟaiyûr, the Mâhêśvara Tribhuvanamalla Mallidêva-Śôḷa('s) *mahâ-vaḍḍayavahâri*, chief of the *dêśi*, Śikkaluḍaiya-śeṭṭiyâr. Mallidêva-Chôḷa is said to be ruling the kingdom from Peruñjeṟu (Henjeṟu in Kannaḍa) in Śirai-nâḍu of Nigirili-Śôḷa-maṇḍalam. From EC, XII, Śira 40, Pâvugaḍa 79 and other inscriptions we learn that his period was from about 1160 to 1175. Consequently the year Vyaya of the present inscription has to be taken to represent 1166, and this being his 2nd regnal year, Kulôttunga-Chôḷa should have begun his rule in 1165. The king mentioned here is evidently Kulôttunga-Chôḷa III who, according to other records, began to rule in 1178. It is not clear how this discrepancy is to be accounted for.

Vîrarâjêndra-Dêva.

88. On the outer walls of the Śiva temple at Periyapâḷayam, Erode Taluk, are engraved 9 Tamil inscriptions, of which one records a grant by a minister of the Ummattûr chief Nanja-Râya-Oḍeyar, seven, grants by Pâṇḍya kings and the remaining one, a grant by Vîrarâjêndra-Dêva. There is also a Tamil inscription at Nâchchipâḷayam, Paḷḷaḍam Taluk, which appears likewise to register a grant by a Pâṇḍya king. Barring the first epigraph which is dated 1499, all the others appear to be nearly contemporaneous, as indicated by the names of the officers and other individuals mentioned in them. None of them bears any Śaka date, only regnal years being given. In the Nâchchipâḷayam record, however, there occur at the end between the signatures of two officers the numerals 1234 preceded by the syllable *yâ*, the meaning of which is not clear. One of the signatories in this inscription is also a signatory in the record of Vîrarâjêndra referred to above, and if Vîrarâjêndra is identical with Kulôttunga-Chôḷa III, who had that surname, the numerals cannot be taken to represent the Śaka date. The Śiva temple at Periyapâḷayam is called Kurakkut-taḷi or the Monkey temple in the inscriptions, probably



STONE INSCRIPTION OF THE GANGA KING SRIPURUSHA
AT HALKUR, SIRA TALUK.
A. D. 788.



STONE INSCRIPTION OF THE NOLAMBA KING PONNERA
AT SRAVANDANAHALLI MADDIGIRI TALUK.

Mysore Archæological Survey.

because the god in it has the name Sugrîvêśvara, Sugrîva being the monkey king of Kishkindhâ. We may now proceed to examine the record of Vîrarajêndra-Dêva, whom I venture to identify with Kulôttunga-Chôḷa III. It is dated in the 13th regnal year of Tribuvanach-chakkaravatti Kônêrinmaikoṇḍân Vîrarâjêndra-Dêva and records a grant by the king to Appan Vîrarâjêndra-Śôḷach-chakravatti, one of the Śiva-Brâhmaṇas of the temple of Âḷuḍaiya-nâyinâr at Manniyûr in Vaḍa-Pariśâra-nâḍu. The grant, which consisted of certain privileges in connection with the temples of Kurakkuttaḷi Âḷuḍaiya-nâyinâr, the god of Mugandanûr in Vîra-Śôḷa-valanâḍu, and of Âḷuḍaiya-nâyinâr of Tennûr, was made at his request to the donee after the payment of 30 *pon* by him. He was given the following rights in the above temples —— the right of worship, the enjoyment of *dêvakanmippêru* and other income, the right of settling people in the temple precincts and levying taxes from them, management of temple lands, control over temple expenditure and enjoyment of all the privileges relating to the *dêvadânas* such as exemption from taxes and so forth. He was also authorised to have the grant engraved on stone and copper. The record closes with the signature of the officer Viḷuppâdarâyan.

Irungôḷa.

89. An inscription on the pedestal of Pârśvanâtha in the Pârśvanâtha-basti on the Niḍugal hill, Pâvugaḍa Taluk, states that the image was caused to be made by the blessed people (*i.e.*, the Jainas) of Beḷḷumbaṭṭe, who were lay disciples of Nêmichandra-bhaṭṭâraka-dêva of the Inguḷêśvara school of the Kuṇḍakunda lineage of the Pustaka-gachchha of the Dêśi-gaṇa of the Mûla-sangha. From EC, XII, Pâvugaḍa 52, of 1232, we learn that the *basti* was built by Gangeya's Mâreya during the reign of Irungôḷa-Dêva who made an endowment to it.

Perumâḷa-Dêva.

90. A worn *viragal* in the *prâkâra* or enclosure of the Nâgarêśvara temple on the Niḍugal hill, Pâvugaḍa Taluk, records the death of some one in a battle during the reign of Perumâḷa-Dêva. This Chief's period seems to have been about 1260 (see Pâvugaḍa 14 and 47).

Gaṇêśvara.

91. An incomplete inscription on the doorway of the Sômêśvara temple on the Niḍugal hill, Pâvugaḍa Taluk, dated 1280, appears to belong to the reign of Gaṇêśvara-Dêva. It gives only the titles of the chief and the date. According to Pâvugaḍa 53 Gaṇêśvara was ruling in 1292.

The Hoysalas.

92. About a dozen records copied during the year relate to the Hoysaḷa dynasty. They begin in the reign of Ballâḷa I and end in the reign of Ballâḷa III, covering a period of nearly 200 years from about A. D. 1103 to A. D. 1314. A few printed inscriptions which have now been revised will also be noticed under this head.

Ballâḷa I.

93. An epigraph on the pedestal of the Jina image in the *basti* at Haṭna, Tiptur Taluk, tells us that the image was set up by Maṛiyâne-daṇḍanâyaka along with the merchants of Belgere-paṭṭaṇa. The name of a Jaina teacher Śubhachandra, who was probably the officiating priest, is also mentioned. From EC, IV, Nâgamangala 32 and EC, VI, Chikmagalur 160 we learn that Ballâḷa I married in 1103 the three accomplished daughters of Maṛiyâne-daṇḍanâyaka, who is most probably identical with his namesake of the present record.

Nârasimha I.

94. An inscription on a stone pedestal in the Ranganâtha temple at Huḷiyâr, Chikkanâyakanhalli Taluk, is a Jaina record telling us that a Jina image once stood on the pedestal. Now, however, the processional image of the temple, a Vishṇu figure, is kept on it. The epigraph, which consists of a verse and a small prose passage, states that the Jina image which once stood on the pedestal was caused to be made by Śrîyâ-dêvi, consort of Sâmanta-Gôva, who was a lay disciple of Chândrâyaṇa-dêva. We learn from EC, XII, Chikkanâyakanhalli 21 that Sâmanta-Gôva was a feudatory of Nârasimha I and that he built the beautiful

Pârśvanâtha-basti at Heggere (see para 32) in 1160 as a memorial, on her death, of another consort of his named Mahâdêvi-nâyakiti.

Ballâla II.

95. There are three records of the reign of Ballâla II. One of them at Gîjihalli, Arsikere Taluk, dated 1200, tells us that, while the obtainer of the band of five great instruments, mahâmaṇḍaḷêśvara, lord of the excellent city of Dvârâvati, a submarine fire to the ocean the Tuḷava army, a fire to the forest hostile claimants, an elephant to the lotus garden the Pâṇḍya family, terrible to warriors, hunter of *maṇḍaḷikas*, plunderer of enemy's country, terrible (or a Bhîma) in war, a Cupid of the Kali age, gratifier of the desires of the whole assemblage of bards, delighting in the gift of equality, obtainer of boons from Vâsantikâdêvi, a sun in the sky of the Yâdava family, crest-jewel of *maṇḍaḷikas*, fierce in war, champion over the Malapas, adorned with these and other titles, śrîman-mahâmaṇḍaḷêśvara, brave capturer of Taḷakâḍu Kongu Nangali Gangavâḍi Noṇambavadi Banavase Hânungallu and Uchchangi, bhujabaḷa-Vîra-Ganga, unassisted hero, Śanivârasiddhi, Girigurgamalla, a Râma in firmness of character, nissankapratâpa-Hoysaḷa-vîra-Ballâḷa-Dêva was ruling at Dôrasamudra, punishing the wicked and protecting the good, his servants, Bamma-gâvuṇḍa and others (named) of Gîjeyahaḷḷi along with *mêlâḷike* Maimeṭṭi Balleya, Maimeṭṭi Kêśava and Maimeṭṭi Hariyaṇa granted 3 *khaṇḍugas* of land as an *umbaḷi* to Jêḍara-Dâsimaiya's son Kâṭi-gauḍa for having built a tank near Muṛihiṇḍi; and that similarly all the *praje* of Muṛihiṇḍi including Mâcha-gauḍa and others (named) granted to him 50 *koḷagas* of land. Out of these lands, Kâṭi-gauḍa made a grant of 10 *koḷagas* of land each for the gods Gojjêśvara of Kôṭehâḷu and Gojjêśvara of Arasiyakeṛe and 5 *koḷagas* each for the gods Meḷḷêśvara of Gîjeyahaḷḷi and Mallikârjuna of Muṛihiṇḍi. Kommeya's son Maimeṭṭi Balleya's son-in-law Malleya was to maintain the grant, which was to be enjoyed by the donee's sons (named) also. In Lingâyat works such as Basava-purâṇa an account is given of a Vîraśaiva teacher of the name of Jêḍara Dâsimaiya. Probably he is identical with the father of the donee in the present record. Another epigraph at the same village records that during the rule at Dôrasamudra of (with titles as given above) śrîmat-Tribhuvanamalla, capturer of Kanchi, Hoysaḷa-vîra-Ballâḷa-Dêva his servant Śrîranga-daṇḍâdhipa, son of Maimeṭṭi . . ladêva and Dâsâdêvi, and younger brother of Harihara-daṇḍanâtha and Maimeṭṭi Kappu-Ballachamûpa, built a tank and a temple dedicated to Śambhu-Meḷêśvara at Gîjeyahaḷḷi. Then follow details of the lands granted by him for certain gods and to certain individuals who helped him in building the temple and tank. The engraver was the sculptor Kallôja, son of Bidôja. In case there was any deficiency in the offerings for the god Śambhu-Meḷêśvara, the managers of the temple Hon-jîya and Meḷajîya were to fall into a hell full of worms. Balla-chamûpa, elder brother of the donor, is also stated to have built a tank and presented it to a Brâhman. It is worthy of notice that the lines of the inscription are numbered both at the beginning and the end. Judging from the names of the god and certain individuals, the period of this record does not appear to be far removed from that of the previous one. The third inscription at the Mallêśvara temple to the south-west of Biganêhalli, Turuvêkere Sub-Taluk, states that while (with usual titles) the king of the hill chiefs, Yâdava-Nârâyaṇa, breaker of the pride of the Chôḷa army, warrior who put to flight Irungôḷa and the Pâṇḍya, warrior who cut off the head of Tayilapa, vîra-Ballâḷa-Dêva was ruling the earth, the *mahâ-pasâyita*, worshipper of the feet of the god Maiḷâradêva, champion over titled *nâyakas*, Basaveya-nâyaka, along with the *praje-gavuḍugaḷ* of the 12 villages of Udigu, made a grant of land. We are then told that certain *gavuḍas* (named) were decorated with the Hoysaḷa fillet and received from the ruler of the country a palankeen, a parasol and sandals, and that Chavuḍa-gauḍa granted some lands (specified) to the Śiva temple erected at Uyiyagavuḍanahaḷḷi by a number of *gavuḍas* (named). A worn epigraph near a well at Hadinâru, Nanjangûḍ Taluk, which records a grant of land at . . . . vatûr to provide for worship and services in some temple by the *prabhu-gâvuṇḍugaḷ* of certain villages and mentions Amritarâśi-paṇḍita as the *sthâna-pati* of the temple, may also belong to the same reign.

Nârasimha II.

96. There is only one inscription referring itself to the reign of Nârasimha II, copied at Gîjihalli, Arsikere Taluk. It opens with a few verses giving an

account of the Hoysaḷa family and then records that a servant of Nârasimha II, named Sômadêva, built the Sômanâtha temple at Kêśavapura, and that Ekkala-seṭṭi, disciple of Trilôchana-dêva, built a tank known as Ekkalasamudra. We are then told that while (with usual titles) Hoysaḷa-vîra-Nârasinga-Dêva was ruling at Dôrasamudra, all the *mahâjanas* of Eḷavare *alias* Kêśavapura granted in 1227 certain lands (specified) as a *koḍagi* to Ekkala-seṭṭi for having built Ekkalasamudra at Gijiyahaḷḷi. The lands were to be enjoyed by his descendants also. The labels below Vishṇu figures on the outer walls of the Îśvara temple at Arsikere (see para 43) have perhaps to be assigned to the same reign, since the inscriptions EC, V, Arsikere 70 and 84, both dated 1220, lead us to the inference that the temple may have come into existence during the reign of this king. The labels, 22 in number, give the names of the various forms of Vishṇu such as Kêśava, Nârâyaṇa, Saṅkar-shaṇa, Upêndra, Adhôkshaja and so forth, and are thus of some importance from an iconographical point of view.

A few more records, which appear to belong to the same reign, may also be noticed here. A fragmentary Tamil inscription at Dêbûr, EC, III, Nanjangûḍ 28, now revised, which appears to be dated 1221, tells us that certain individuals, assembled in the temple hall, granted some lands, as a *dêvadâna*, in addition to what had been formerly given by their ancestors, for the god Tiruvirâmîśuvaram-uḍaiyâr and made over the same to the managers of the temple with a promise that they would make good any deficiency in the produce of the lands. They also granted certain dues. The record closes with the sentence—Do not forget virtue; there is no guide but virtue. Another in the Lakshmîkânta temple at Heḍatale, Nanjangûḍ Taluk, which appears to bear the date 1231, records a grant of land for a flower garden by . . . . gâmuṇḍa, the *mahâ-prabhu* of . . . . likolkaṇa, for the god Nârâyaṇap-perumâḷ in the presence of Śrîraṅga-daṇṇâyaka and the *gâmuṇ-ḍugaḷ* of the *nâḍu*. Śrîranga-daṇṇâyaka is apparently identical with the father of Peṛkadidêva-daṇḍanâyaka who is mentioned in an epigraph at Agara (last year's *Report*, para 101) as the great minister of Nârasimha II's son Sômêśvara.

Nârasimha III.

97. A *vîragal* copied at Benakankere, Turuvêkere Sub-Taluk, dated 1277, evidently belongs to the reign of Nârasimha III (1254-1291), though it names Ballâḷa as the ruling king. It tells us that while (with usual titles) the establisher of Chôḷa-Râya and Pâṇḍya-Râja, destroyer of Magara-Râya, Hoyisaṇa-vîra-Ballâḷa-Dêva was ruling at Dôrasamudra, in the Śaka year 1199 corresponding to the cyclic year Îśvara, the *sâvantâdhipati*, a Bhîma in frontier warfare (*gaḍiyanka-Bhîma*), a bar to the frontier, protector of refugees, champion over adulterers, champion over *nâyakas* who keep company but prove treacherous, warrior who cut off the heads of 66 *maṇḍaḷikas*, a whip to the back of 66 *maṇḍaḷikas*, Hoḷekal Beṇeya-nâyaka's son Kambeya-nâyaka's son Bommeya-nâyaka, having fiercely fought and killed many during the destruction of the village, fell and attained the world of gods. The sculptor who prepared the *vîragal* was Sidôja, son of Vibôja. Another worn *vîragal* near the Bôredêva shrine at Vighnasante, Tiptur Taluk, which is dated 1282 and gives merely a few Hoysaḷa titles, may belong to the same reign. The same is probably the case with the labels found on the outer walls of the Chennakêśava temple at Araḷaguppe (see para 33), which name a sculptor Honôja, who had most to do with the ornamentation of the structure which appears to have been erected about the middle of the 13th century.

Ballâḷa III.

98. Three inscriptions copied during the year refer themselves to the reign of Ballâḷa III. One of them, a Tamil epigraph at Heḍatale, EC, III, Nanjangûḍ 95, now revised, records that while the unassisted hero, conqueror of the Pâṇḍya, Poysaḷa-pratâpa-vîra-Vallâḷa-Dêvar was ruling the earth, Vîma-gâmuṇḍan, son of . . . . ta-gâmuṇḍan, who was the son of Vikka-gâmuṇḍan, granted certain lands (specified) in 1297 to provide for offerings of rice for the god Aruḷâḷap-perumâḷ. Another at Dabbegaṭṭa, Chikkanâyakanhalli Taluk, dated 1292, tells us that the *mahâsâmanta* Mâchaya, washing the feet of the supporter of the Lâkuḷâgama-samaya, Padmarâśi-paṇḍita, granted lands to provide for offerings, enjoyments and perpetual lamps for the gods Hoysaṇêśvara, Brahmêśvara and Mâchêśvara, and for temple repairs. A worn *vîragal* at the same place, also dated 1292, records the death of some individual and the setting up of the stone by his relative

Masaṇa-śeṭṭi. Another record at Heḍatale, EC, III, Nanjangûḍ 93, dated 1314, which has now been completely copied, states that during the rule of Ballâḷa-Dêva, with the consent of the great minister Perumâḷudêva-daṇṇâyaka's son Mâdhava-daṇṇâyaka, the *mahâ-vaḍḍabyavahâri* Sinka-seṭṭi's son Sindi-seṭṭi, having purchased a portion of the flower garden of the god Kêśavanâtha of Eḍatale from the temple Śrivaishṇavas and converted it into wet land by removing earth, made over the same to them with the condition that they should provide an offering of 1 *baḷḷa* of rice every day for the god for as long as the sun and moon last. It was also stipulated that the *prasâda* of 1 *mâna* of rice due to him out of the offering was to be handed over to his partner in this charitable work, Taṇṇantuḷa-dâsar, and his descendants. Mâdhava-daṇṇâyaka, mentioned in this record, was the Hoysaḷa vicêroy who governed Padinâlku-nâḍu with the seat of his government at Terakanâmbi, Guṇḍlupet Taluk (see *Report* for 1907, para 24).

To the same reign may belong a few more *viragals* copied during the year. One of them at Śeṭṭihalli, Chikkanâyakanhalli Taluk, is half immersed in water, the portion visible giving only the titles of the king. Another at Bêḍarhalli of the same Taluk says that Mâraya fell in some battle and that his son set up the stone. Two more at Barakanhâḷu of the same Taluk, which appear to be dated in 1301, record that Bamma-gavuḍa's sons Kâḷayya and Râmayya, and . . . . ḷa-gavuḍa, having rescued the cattle, fell; whereupon celestial nymphs carried them away to heaven and placed them on the throne of the gods.

The Pandyas.

99. The inscriptions relating to the Pâṇḍya kings have already been referred to in para 83 above. They are 8 in number, all in Tamil, 7 engraved on the outer walls of the Śiva temple at Periyapâḷayam, Erode Taluk, and 1 at Nâchchipâḷayam, Paḷḷaḍam Taluk. Of these, 2 refer themselves to the reign of Nambiḷḷai Śundara-Pâṇḍya, both being dated in the 22nd regnal year: 3 to the reign of Tribhuvanachakravarti Kôṇêrinmaikoṇḍân Śundara-Pâṇḍya, two being dated in the 24th regnal year, the figure of the regnal year being defaced in the 3rd; 1 to the reign of Śundara-Pâṇḍya, being dated in the 3rd regnal year; 1 to the reign of Tribhuvanachakravarti Kôṇêrinmaikoṇḍân Vîra-Pâṇḍya, being dated in the 8th regnal year; and 1 to the reign of Tribhuvanachakravarti Kôṇêrinmaikoṇḍân without mention of any regnal year. With the exception of the record of Vîra-Pâṇḍya, all the others probably refer to one and same king; and this surmise derives some support from the fact that they are nearly synchronous as evidenced by the mention of the same individuals in them. For instance, the Śiva-Brâhmaṇa Vîrarâjêndra-Śôḷa-śakkaravarti who, as we saw (para 88), received a grant from Vîrarâjêndra, figures in no less than 6 of these records; the officer Viḷuppâdarâyan, whom we found as a signatory in the record of Vîrarâjêndra (para 88), is also a signatory in 3 of these; and the officer Kâlingarâyan in 4. None of these bears a Śaka date, and in case the figures 1234 occurring at the end of one of them represents the Śaka year, of which I am not sure, the date of that record would be A. D. 1311. But in that case Vîrarâjêndra cannot be identified with Kulôttunga-Chôḷa III, who began to rule in 1178. A Kâlingarâyan is mentioned as an officer of Mâravarma Kulaśêkhara I (*Madras Epigraphical Report* for 1910, page 99) and another, of Tribhuvanachakravarti Kôṇêrinmaikoṇḍân (*Ibid.* for 1916, page 125); but it is possible that there were several individuals of the same name.

Śundara-Pâṇḍya.

100. The inscription of this king states that in the 3rd year of the reign of Śundara-Pâṇḍiya-Dêva Pâḷainallûr-uḍaiyân.....náyakan Śeṭṭiyâḷvân *alias* Sêramân Tôḷan, one of the? cloth-merchants residing in the southern street of the temple precincts, deposited 1 *achchu* for the maintenance of a twilight lamp to be burned before Vaḍugappiḷḷaiyâr in the temple of Kurakkuttaḷi-âḷuḍaiyâr (see para 88), the god of Muganḍanûr in Vîra-Śôḷa-vaḷanâḍu, with the Śiva-Brâhmaṇa of the temple Appan Vîrarâjêndira-Śôḷach-chakkaravatti of the Vâchya-gôtra. The record closes with the sentence that the charity is placed under the protection of the Mâhêśvaras. Two more records name the king Nambiḷḷai Śundara-Pâṇḍya. As these are supposed to register the order of Chaṇḍêśvara, the expression *nambiḷḷai*, "our son", being his words, the king so named may not be different from the one of the other record. Both are dated in the 22nd regnal year and open thus:—Chaṇḍêś-

vara's order. In the sea-girt earth ponder ye over the acts of? Kaṇḍêśvara; he did charity formerly. I will unhesitatingly place on my head the feet of him who maintains another's charity. The gracious order of Âdi-Chaṇḍêśvara. One of them then proceeds to record the duties and rights of the village and village officers of Sidakkaṟachchi in Vâyaṟaikkara-nâḍu in regard to their hamlet Sûralûr *alias* Śundara-Pâṇḍiya-nallûr granted by Śundara-Pâṇḍiya-Dêva for the god Kurakkuttaḷi-nâyinâr. It was ordered that they should be the cultivators of the hamlet which was to be looked upon as a *dêvadâna* inclusive of the cultivators; that they should give a half share of the produce of the lands cultivated by them and a half share of the amount of certain taxes (a good number named) levied by them; that the managers among them should receive 1 *kalam* of paddy each and enjoy exemption from certain taxes (named); that 3 *mâ* of tax-free land should be set apart for the god of the hamlet and 6 *mâ* for the *maḍam* of Tiruveṇkâvuḍaiyâr *alias* Kurakkuttaḷi-nuḍaliyâr in the temple; that they should build dams, dig channels and create all other facilities for irrigation; and that their property should be capable of being inherited even by women. Then follow the signatures of Âdi-Chaṇḍêśvara and the accountant (*śrikaraṇattân*). Among the taxes mentioned in the record are *oṭṭachchu, âṟâṭchi, eluvai, uṟavai, vâśal-viniyôgam, ôlaichchambaḍam, śandivigrahappêṟu, uppâyam, kaṭṭaḷi-pâṭṭam, neyyeṇṇai-kâṇam* and *aṇiyiḍuvân-vari*. The other inscription records the duties and rights of the fisherman Piḷḷaiyân of Veḷḷalûr in Pêrûr-nâḍu in regard to the tax-free temple property of the god Kurakkuttaḷi-âḷuḍaiya-nâyanâr of Sûralûr *alias* Śundara-Pâṇḍiya-nallûr in Vâyaṟaikkara-nâḍu. It was ordered that he should look after the dam and the channel, see that the water flows to the pond without running to waste, and, in case there was any deficiency of water in the dam and pond, inform the temple authorities and the villagers of this and with the help of the unpaid labourers (*veṭṭiyâḷ*) of the village raise the dam and take care of it; that he should receive for this work 1 *mâ* of tax-free land (specified), 1 *tâṇi* and 4 *nâḷi* of paddy from the cultivated lands of the village and a bundle of unthrashed paddy containing about a *kuṟuṇi* from.....; that he should supply the temple authorities with 1 *paḍi* of *kaṟi* (? fish) every day; that he should pay annually a channel tax (*vâykkâl-pâṭṭam*) of 6 *paṇam*; that in place of *pâśiṟ-pâṭṭam* he should defray the expenses of some festival in the temple; and that, in case a? large quantity of fish was obtained when removing silt from the pond, he should supply *kaṟi* in addition to the stipulated quantity. The grant was to be enjoyed by him and his descendants for as long as the sun and moon last. He was also permitted to have it engraved on stone and copper. The record closes with the signatures of the accountant and Vîrarâjêndra-Śôḷach-chakkaravatti.

Tribhuvanachakravarti Kôṉêrinmaikoṇḍân Śundara-Pâṇḍya.

101. Though named with these titles, the king intended is in all probability the same as the one noticed in the previous para. There are three records mentioning the king with these titles, of which two are dated in the 24th regnal year, the figure in the third being effaced. All of them record grants by the king to the authorities of the temple of Kurakkuttaḷi-âḷuḍaiya-nâyanâr at Mugandanûr in Vîra-Śôḷa-valanâḍu to provide for (1) offerings of rice, festivals, temple repairs and condiments in one of them, (2) offerings of rice, sandal and other requirements in the second, and (3) festivals, offerings of rice and the necessary condiments for the god (name gone) set up in the temple in the king's name and temple repairs in the third, the grants consisting respectively of (1) a ruined pond in Nallâṟu to the west of the temple environs together with the lands irrigated by it with exemption from all kinds of taxes, (2) all the lands within the four boundaries of the ruined village Sûralûr situated on the southern bank in Vâyaṟaikkara-nâḍu with exemption from all taxes (many named), and (3) a large ruined pond to the east of Sûralûr together with the lands irrigated by it. In every case the donees are authorised to have the grants engraved on stone and copper, and the expenditure of all the three items of income was to be under the control of Vîrarâjêndra-Śôḷa-śakkaravatti. The first and third epigraphs bear the signatures of both Viḷuppâdarâyan and Kâlingarâyan, but the second, only that of Kâlingarâyan, though it is likely that the defaced portion preceding this may have had that signature also. All the records have at the end the sentence—This charity is placed under the protection of all Mâhêśvaras, but the first has, besides, this imprecatory sentence: He who violates this shall be devoid of offspring for seven generations.

Tribhuvanachakravarti Kônêrinmaikoṇḍân Vîra-Pâṇḍya.

102. The inscription of this king records that in his 8th regnal year he granted to the authorities of the temple of Kurakkuttaḷi-âḷuḍaiya-nâyanâr at Mugandanûr in Vîra-Śôḷa-vaḷanâḍu all the lands excluding former *dêvadânas* within the four boundaries of the ruined village Perumbaḷaikkarai in Valupurrakkara-nâḍu together with all taxes (named) in order to provide for the special festival instituted in his name and for offerings of rice, condiments and temple repairs. Then follow details of the boundaries of the village. The village was to be named Śundara-Pâṇḍiya-nallûr and settled with inhabitants, and the expenditure of the income from it had to be, as stated in the other records (see previous para), under the control of Vîrarâjendira-Śôḷach-chakravarti. Some of the taxes mentioned in the record are *iṟaipuravu, śirrâyam, kuḍippaṇam, tiruchchûla-vari, iṟaikkâṇam, pûkâṇam, iṟai-eṇṇai and teṇḍakurram.* The charity was placed under the protection of all Mâhêśvaras.

Tribhuvanachakravarti Kônêrinmaikoṇḍân.

103. The epigraph at Nâchchipâḷayam (see para 99) mentions the king by these titles without giving any specific name. But its contents are mostly identical with those of the inscription of Vîra-Pâṇḍya noticed in the previous para, though it does not give any regnal year. The grant was made to the authorities of the same temple to provide for temple repairs and for offerings of rice and the necessary condiments for the same god, only the special festival instituted in the king's name is not mentioned. It consisted of all the lands excluding former *dêvadânas* and *paḷḷichchandam* (land given to a Jaina *basti*) within the four boundaries of the ruined village Perumbuḷainattam in Valippugârnâḍu together with all taxes (named). Though there is a slight difference in the spelling, the village granted appears to be the same as that named in the previous para. As in the other record, the village was to be named Śundara-Pâṇḍiya-nallûr and settled with inhabitants. Then follow the signatures of Kâlingarâyan, Kachchayarâyan and Viḷuppâdarâyan, and the imprecatory sentence—He who destroys this shall be devoid of offspring for seven generations. As stated in para 88, between the signatures of Kachchayarâyan and Viḷuppâdarâyan occur the numerals 1234 preceded by the syllable *yû*. I am not sure whether these are intended to represent the Śaka date.

VIJAYANAGAR.

104. There are about 15 inscriptions of the Vijayanagar period, beginning in the reign of Harihara II and ending in the reign of Śrî-Ranga-Râya II. They cover a period of nearly 280 years from 1379 to 1664. Six of the records are copper plate inscriptions: one of Harihara II, one of Vîra-Narasimha, one of Krishṇa-Dêva-Râya, two of Venkaṭapati-Râya I and one of Venkaṭapati-Râya II. The grant of Harihara II, consisting of nine plates and 393 lines, is the longest record copied during the year. An inscription of Śrî-Ranga-Râya II is of interest as it refers to the ordeal of dipping the hand in boiling ghee for the settlement of a dispute between two parties.

Harihara II.

105. The plates of Harihara, referred to in the previous para, were received for examination from Mr. V. B. Alur, B.A., L.L.B., of Dharwar. A view of the nine plates with ring and seal is given on Plate X. These plates were found on examination to be the Ḍambaḷ plates dealt with by Dr. Fleet in the *Journal of the Bombay Branch of the Royal Asiatic Society*, XII, 338-342 and 346-380, where a transcript and a translation of the inscription are given with an introductory note. I shall therefore content myself with giving a brief account of the record. Dr. Fleet says that some of the plates are numbered; but I find that every one of them is numbered. After obeisance to Gaṇapati and invocation of Śambhu, the Boar incarnation of Vishṇu, Gaṇapati and Virûpâksha in separate verses, the inscription gives the genealogy of Harihara II thus:—In the race of Yadu arose Sangama. He performed the 16 great gifts in Râmêśvaram and other holy places. Quickly damming the Kâvêri when in full flood, he crossed over and seizing the enemy alive, took possession of his Tancha kingdom and of the city Śrîrangapaṭṭaṇa. He conquered Chêra, Chôḷa and Pâṇḍya, together with the lord of Madhurâ Mânabhûsha, the Turushka and the Gajapati king. His sons were Harihara and

Bukka. After Harihara Bukka came to the throne. His son was Harihara, a firm adherent of the *itihâsas*, *purâṇas* and *dharma-śâstra* and a devoted maintainer of the four castes and religious orders. Then the inscription records that in the Śaka year 1301 corresponding to the cyclic year Siddhârtha (A. D. 1379), with the permission of the *guru*, Kriyâśakti-mûrti, the king divided the district of Gadag (Kratupura), comprising 66 villages, into three equal shares, and, retaining one share as the king's portion and giving the second share for the gods Tryambakêśa and Vîranârâyaṇa of Gadag, bestowed the third share, consisting of 22 villages, as an *agrahâra* on a number of learned Brahmans of various *śâkhâs*, *gôtras* and *sûtras*. Then follow details of the donees and their shares, and the grant closes with the signature of the king—*Śrî-Virûpâksha*—engraved in Kannaḍa characters.

106. This inscription is of interest in several ways. It is a good specimen of Sânskrit composition, containing as it does well composed verses in a variety of metres. The feat of damming the Kâvêri, seizing the enemy alive and taking possession of the Tancha-râjya and Śrîrangapaṭṭaṇa, which is generally attributed to Narasa in the later records of the dynasty, is ascribed here to Sangama, the first king of the line. I venture to think that Tancha here, which is generally divided into *tam* and *cha* construing *tam* with *śatrum* in another part of the verse, stands for Tañjai or Tanjore. I made this suggestion so far back as 1894 to Dr. Hultzsch who wrote in reply thus—"I had thought hitherto that the exigencies of the metre had prompted the composer to place the *cha* before *râjyam tadîyam*, and I had connected *tam* with *śatrum*. But your suggestion solves the difficulty in an admirable manner, and I have not the slightest doubt now that Tancha is meant for Tañjai or Tañjâ-ûr, *i.e.*, Tanjore." Among the donees, Sômabhaṭṭa, Śrîrangabhaṭṭa and Hanûmân are mentioned as great poets; Virûpâksha and Jyôtîśa-bhaṭṭa as astrologers; Hari as the author of Jyôtirvidâbhôga; Nṛisimha as versed in the signification of Sâma-svara; Venkaṭa as capable of expounding *śâstra* and his own Vêda letter by letter; Murâri as competent to give instruction in two *śâstras*; and Kâśinâtha as having crossed over to the other shore of the ocean of *śâstras*. Two of the names, Śrîṅgêri-bhaṭṭa and Vidyâśankara-bhaṭṭa, are suggestive of the regard in which that holy place and its guru were held by the people. Among the *gôtras* of the donees may be mentioned as worthy of notice Vâmadêva, Uchathya, Agastya, Bida, Vishṇuvṛiddha, Pautimâsha, Kapi, Śâlankâyana, Yâska, Rêbha, Bṛihaduktha, Aghamarshaṇa, Rauhiṇa, Âgnivêśya, Lauhitâksha, Dairghatamasa, Gâvishṭhara and Painga. Kriyâśakti, with whose permission the grant was made, was a great Śaiva teacher who is mentioned in several inscriptions as the guru of Harihara II (see EC. V, Chennarâyapaṭna 256 and my *Report* for 1912, para 99). He was also the guru of Mâdhava-mantri, governor of Banavase under Bukka I and Harihara II and author of a commentary on the Sûtasamhitâ.

Dêva-Râya I.

107. There are two records of the reign of Dêva-Râya I. One of them at Hampasandra, Gôribidnûr Taluk, dated 1409, tells us that in the name of Chavuḍarasa-oḍeya's son Narasimhadêva-oḍeya, minister of the Penagoṇḍe kingdom of the mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-Dêva-Râya-mahârâya, his servant, Singarasa's son Râmarasa of Bîmasandra, built a new sluice in the west to the tank at Hampasamudra, which was capable of irrigating 50 *khaṇḍagas* of land. The merit of having made the sluice belongs to Narasimhadêva-oḍeya for as long as the son and moon last. The other inscription at the Hanumantarâya temple on the hill at Pâvugaḍa states that in the year Pârthiva Gôpaṇṇa built the fort. From EC, XI, Hiriyûr 28, of 1410, we learn that Gôpa was the governor of Niḍugal-durga, Pâvugaḍa Taluk, under Dêva-Râya I. So, the year Pârthiva of the present record stands for A. D. 1405, and it is interesting to note that the fort on the Pâvugaḍa hill was built so far back as 1405 during the early Vijayanagar period.

Sâluva Narasinga II or Immaḍi Narasinga.

108. A worn epigraph behind the Ranganâtha temple at Pankajanhalli, Chikkanâyakanhalli Taluk, dated 1497, belongs to this king of the second Vijayanagar dynasty properly so called. It records a grant by Kencha ..... the valiant arm of Narasa-Nâyaka, who was the son (*komâra*) of the mahâ-maṇḍalêśvara,

mêdanimisara-gaṇḍa Kaṭâri-Sâḷuva Narasinga-Râya-mahârâya. Narasa-Nâyaka is the second usurper of the Vijayanagar throne and the father of Vîra-Narasimha and Krishṇa-Dêva-Râya.

Vîra-Narasimha.

109. A copper plate inscription of Vîra-Narasimha (Plate XIV) was received from the Jôdidâr of Śivanagere, Maddagiri Taluk. It consists of 3 plates, each measuring 12" by 7¾", and is dated in 1506, the writing being in Nâgarî characters. After invocation of Gaṇapati, the record gives the Purâṇic genealogy from the Moon toTurvasu and then proceeds to give the pedigree of Vîra-Narasimha thus:— In the line of Turvasu arose Timma, husband of Dêvaki; his son was Îśvara, husband of Bukkamâ; his son was Narasa——his feat of damming the Kâvêri etc., (see para 106), his subjugation of the Chêra and other kings and his great gifts at Râmêśvaram and other holy places are mentioned; his sons by Tippâji and Nâgalâ were Vîra-Nṛisimha and Krishṇa-Râya. King Vîra-Narasimha made various gifts to the temples at Chidambaram and other holy places. Then the inscription records that on Monday, the Śivarâtri day in the dark fortnight of Mâgha of the year Krôdhana corresponding to the Śaka year 1427, in the presence of the god Virûpâksha on the bank of the Tungabhadrâ adorned with Hêmakûṭa, the king granted, as a *sarvamânya*, with all the usual rights, the village Śivanagari, situated in the Bhasmâṅgiśaila-sthaḷa of the Harattpura district in the Ghaṭa-śailapuri kingdom, giving it another name Narasimhapura after himself, to Sarvêśvarârâdhya of the Harita-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ, son of Channi-bhaṭṭa and grandson of the Arâdhya Liṅgaṇa-bhaṭṭa. Then follow the boundaries of the village both in Sanskrit and Kannaḍa. The composer of the grant was Nṛisimha and the engraver Râma.

Krishṇa-Dêva-Râya.

110. There are three records of the reign of this king. One of them, dated 1523, is a copy of a copper plate inscription found in a palm leaf manuscript in the possession of Pandit A. Srinivasarangachar of the Archaeological office. Its contents are identical with those of the grant noticed in the previous para down to Vîra-Narasimha. On his death Krishṇa-Râya came to the throne. After describing his glory, valour and liberality, the inscription states that on Tuesday the 6th lunar day of the dark fortnight of Pausha in the year Svabhânu corresponding to the Śaka year denoted by the chronogram *bhâvâbhuya* (1444), on the bank of the Krishṇâ, the king granted to Venkaṭatâtayârya of the Śaṭhamarshaṇa-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ, son of Ahôbalâchârya and grandson of Śrîraṅga-dêśika, a *śâsana* to the effect that he was to receive the first *tîrtha* and *prasâda* in the Vishṇu temples in Vijayanagara, Ghanâdri and all the 77 *durgas* subordinate to them such as Chandragiri-durga and Guttigiri-durga, in all the cities to the east and west of Vijayanagara as far as the sea, in all the *durgas* to the north and south as far as Madhurâ, and in all holy places such as Kâñchi, Śrîśaila and Khâdri excepting Śrîraṅga, Ahôbala and Ghaṭikagiri; that he was to be shown first honors in the assemblies of Śrîvaishṇavas; and that he was authorised to make enquiries into the conduct of all the castes owing allegiance to Râmânuja and to punish the delinquents in regard to religious and social matters. After a few usual final verses the record closes with the signature *Śrî-Virûpâksha* of the king. A note in Telugu states that the original has a boar seal. The donee is described as the establisher of the Vêdic path, as a proficient in both the Vêdântas (Sanskrit and Tamil), as a rich man possessed of palankeens and other paraphernalia, and as having performed the Sôma sacrifice with liberal gifts of money, cows, cloths and land. Another inscription in front of the Mallikârjuna temple at Pankajanhalli, Chikkanâyakanhalli Taluk, dated 1529, tells us that while the mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Krishṇa-Râya-mahârâya was ruling the earth, on the holy occasion of Śivarâtri, for the prosperity of the king, Chenni-seṭṭi of Bâṇavâḍi granted, in the presence of the god Virûpâksha of Pampâkhêtra, with all the usual rights, the village Pankajanahaḷi for the god Mallikârjuna of the village, in order to provide for offerings of rice, perpetual lamps, decorations, enjoyments and festivals for the god. Reference is also made to the setting up of this inscription. He who violated the grant was to be deemed as a traitor to the feet of the king. A sentence at the end adds that Chikaṇa, a servant of Malappaṇa of Yalabaragi, built the *kaṭṭe* or pond near the temple. Another epigraph at

11b

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11b

11a

SIVANAGERE PLATES OF THE VIJAYANAGAR KING

VIRA-NARASIMHA A. D. 1506

Dêvanûr, EC, III, Nanjangûḍ 124, dated 1517, which has now been revised, records a grant of land, as a *koḍage*, to the *svâmi* of the Lingâyat *maṭha* at Suttûru by Sâḷuva-Gôvindarâja. Though the king is not named here, we know from other records (see last year's *Report*, para 112) that Sâḷuva-Gôvindarâja was a minister of Krishna-Dêva-Râya. Two fragmentary inscriptions at Nanjangûḍ, Nos. 19 and 20, of 1521 and 1514, now revised, which refer to the *svâmis* of the Suttûr *maṭha* and record grants for the god Sangamêśvara, may belong to the same reign. From another record (see *Report* for 1913, para 117), of 1514, we learn that the Sangamêśvara temple was built by Bhaṇḍâri Basavappa-oḍeya, disciple of Parvata-oḍeyar of the Suttûr *maṭha*, at the *sangama* or confluence of Kapilâ and Kauṇḍini.

Achyuta-Râya.

111. An inscription at the Ranganâtha temple of the *bêchirâkh* village, Rangâ-pura, Pâvugaḍa Taluk, dated in 1541, states that by order of the king the minister Râmâ-bhaṭṭa's younger brother Yellappayya granted with a copper *śâsana* the tank Kêtagaṇḍanakeṛe and the village Gôpagoṇḍanahaḷi surnamed Venkaṭasamudra to Vâsudêva-Nâgayya's son Dhvaja-Timmaṇa-dâsa for conducting every year the flag service (*dhvajada sêve*) and the *jâtre* of the god Tiruvengaḷanâtha. The agent for the charities of Yallappayya, Hebbâruva-upâdhyâya of Roḍḍa, who was the superintendent (*pârupatya-karta*) of the *sime*, was to see that the charity was carried on properly. Two more records copied during the year may also be assigned to the same reign. One of them in the Sômêśvara temple at Suttûr, Nanjangûḍ Taluk, which appears to be dated 1530, records an agreement between Bhadrayya, agent for the affairs of the mahâmaṇḍaḷêśvara Râma-Râja-Tirumala-Râjayyadêva-mahârasu, and the *svâmis* of the *maṭha* at Suttûr to the effect that the annual rental of 40 *varahas* which they had been paying on the lands at Suttûr belonging to the god Sômêśvara should thenceforward be paid to the temple treasury. The rental is called *śrôtriyada guttige* and the agreement *śrôtriyada kallu-paṭṭe* (stone roll of assessment). The other, a worn epigraph at Doḍḍa-Kaulande of the same Taluk, which seems to be dated in 1538, records the grant of Hiriya Kavilandi as a *sarvamânya* to some one by the minister Sâḷuva Gôvindarâja (see previous para).

Sadâśiva.

112. An inscription in the Lakshmîkânta temple at Tumkûr, EC, XII, Tumkûr 4, now revised, records a grant of land to provide for offerings of rice, etc., for the god Prasanna-Tiruvengaḍanâtha of Tumkûr by the mahâmaṇḍaḷêśvara Jagannâthayadêva-mahârâju in 1560 during the rule of Sadâśiva-Râya.

Venkaṭapati-Râya I.

113. Two copper plate inscriptions of this king were received from Shanbog Siddaramaiya of Maskal, Hiriyûr Taluk. One of these is the original of EC, XI, Hiriyûr 88, which is printed from a hand copy supplied by the villagers. The other, dated 1589, records a grant by the mahâmaṇḍaḷêśvara śrî-vîra-pratâpa śrî-vîra-Venkaṭapati-Râya to Tipparasaya's (son) Vîraya of Hiriyûr. The grant consisted of certain rent-free lands (specified) in various places (named) and of certain dues. The donee was made the *sênabhôga* or accountant for 185 villages situated in 11 *sthaḷas* (named) which belonged to Kenchaṇṇa-nâyaka of Hiriyûr. The inscription opens with a verse which is rarely met with in other records. It may be rendered thus—O Vibhîshaṇa! your sovereignty will last as long as the sun, the moon and the earth endure, and as long as the story of Râma is current in the world. The grant is named *kâṇâchiya śâsana*, *kâṇâchi* being a corruption of the Tamil word *kâṇiy-âṭchi* which means proprietorship of land. Both the sets consist of long thin plates somewhat resembling palm leaves.

Râma-Dêva-Râya.

114. An epigraph at Jôgihalli, EC, XII, Chikkanâyakanhalli 1, dated 1623, which has now been revised, tells us that while śrî-vîra-Râma-Dêva-Râya was ruling the earth at Ghanagirinagara and Mudiyappa-Nâyakêndra was ruling at Chikkanâyakanahaḷḷi in Hoysaḷa-sîme to the west of Ghanagiri-nagara, the latter's right arm, worshipper of Vîra-Mâhêśvaras, Śîlavanta Daḷavâyi Paramappa had a *maṭha*, a tank and a garden made and granted them to the virtuous possessor of pure Śivâchâra, one of the *mahâ-mahattu* of heaven and earth, Nandîśvara-svâmi. The virtuous kings who carry on this charity without destroying it Mahâdêva will take under his protection and bestow upon them all enjoyments including wealth,

gold, vehicles and offspring. The sinners who without carrying it on destroy it or remove the inscription stone or deface the writing on it or confiscate the garden, *maṭha* and tank, shall be outcastes both in this world and the next. They shall rot in the Raurava hell for as long as the sun and moon last. This *maṭha* is intended solely for virtuous Mâhêśvaras who offer everything to Śiva, and in case any rogues and knaves who do not do so happen to reside in the *maṭha*, Vîra-Mâhêśvaras, *oḍeyas* and devotees must on enquiry drive them out and install good men. Here the record ends. Then follows another inscription, dated 1626, which registers the grant of the village Bhôgasamudra to the *maṭha* by Mudiyappa-Nâyaka. It bears the signature of Mudiyappa-Nâyaka's (son) Bhayirappa-Nâyaka. At the top of the stone is engraved this sentence—Only Vîra-Mâhêśvaras must reside in the *virakta-maṭha* of Daḷavâyi Śîlavanta Paramappa. It would be to the immense advantage of the Archæological Department if the above imprecatory sentence could deter people from removing or defacing inscribed stones.

Venkaṭapati-Râya II.

115. A copper plate inscription in the possession of Venkannachar at Chikkanâyakanhalli belongs to the reign of this king. It consists of only one plate measuring 9" by 6", and bears the date 1639. After invocation of Śambhu and the Boar incarnation of Vishṇu, the inscription records that while (with usual titles) Venkaṭapati-Dêva-mahârâya was ruling the earth at Penugoṇḍe, Sâḷi-Nâyaka's (son) Bhairappa-Nâyaka of the Gôvala-gôtra, to whom the king had favoured by a *śâsana*, for his office of *amara-nâyaka*, Erekaṭṭe in Hoysaḷa-dêśa, granted, with all the usual rights, certain lands (specified) at Kandikere situated in Âraga-veṇṭeya of Magadhadêśa to Lakshmaṇâchârya of the Vârdhi-sagôtra, Âpasthamba-sûtra and Yajuś-śâkhâ, son of Venkaṭa-bhaṭṭa and grandson of Ananta-bhaṭṭa. The signature of the donor—*Śri-Râmêśvara*—occurs at the end.

Śri-Ranga-Râya II.

116. An epigraph in front of the Ranganâtha temple at Abbinahoḷe, Hiriyûr Taluk, dated 1664, refers itself to the reign of this king and gives an interesting account of the settlement of a dispute about the office of Shanbog by recourse to the ordeal of dipping the hand in boiling ghee. It records that while (with usual titles) śri-vîra-Śrî-Ranga-Dêva-mahârâya was ruling the earth at Bêlûr and the Harati chief the mahâmaṇḍalêśvara Sammeṭaraṇa Sarajarâyapa-râjayya was ruling at Ratnagiri-durga, the *śânabâgas* of Dammaḷalu, Kambaya's son Muduranga and four others (named), with the consent of their wives, sons, agnates, heirs and the *sâvantas* of four villages, granted to the *śânabâgas* of Guḍa-Abbinahoḷe-sthaḷa belonging to Râyadurgaveṇṭhe of Dêvana-Sireha-Tâvarigere-râshṭra, namely, Gauraṇṇa's son Sadâśivayya and others (four named), a *jayarêkhe-patrike* or certificate of victory as follows:—When we represented to the assembly, consisting of the *gavuḍas*, *śânabâgas*, *seṭṭis* and *paṭṭaṇasvâmis* of Agaḷi, Maduvidi, Raṇṭavaḷalu, Harati, Hulikuṇṭe, Mûruvâgilu, Sivara, Henjeré and other surrounding villages, that the *kâṇâchi* (see para 113) pertaining to the office of Shanbog of Guḍa-sthaḷa belonged to us, judgment was pronounced in your favor. Declining to abide by the decision of the assembly, we proposed to settle the dispute by the ordeal of dipping the hand in boiling ghee in the presence of the goddess Ellamma of Kôḍihaḷḷi. Accordingly, by order of the chief, ghee was sent for by Sidapa-dêvaru of Harati and others (named), boiled and placed before us, and when we put our hand into it, saying "this *kâṇâchi* is ours", the hand was burnt and we thus lost our case, while you won yours by escaping injury. We therefore give you this *jayarêkhe*. Justice being on your side, may you enjoy the office of Shanbog for as long as the sun and moon last. Then follow names of witnesses. By consent of both parties this was written by Kambaya's son Mudurangaya, *śânabâga* of Dammaḷalu. Then follow signatures of Sidapa-dêva of Harati and several others. The engraver was Tammaṇṇa's son Ayyaṇa of Maduviḍi.

Two *sanads* copied during the year, which open with an acknowledgment of Śrî-Ranga-Râya's overlordship may also be noticed here. One of them in the possession of Nagalingachari at Koraṭigere, dated in Śrîmukha corresponding to the Śaka year 1225, states that in a battle that took place at Musavanakallu between the chief of Miḍigêśi and the chief of Koraṭigere, Raṇabaire-gauḍa of the *chaturtha-gôtra*, the latter's generals Bachche-gauḍa, Baire-gauḍa, Venkaṭe-gauḍa, Range-gauḍa, Sanjîva-gauḍa and Râme-gauḍa fought and fell; that another general, Soṇṇe-gauḍa,

resolved upon retrieving the disaster, marched against the chief, seized him at Parigi, cut off his head, and fixing it on his flag, brought it to his master; and that Raṇabaire-gauḍa, being highly pleased with the prowess of Soṇṇe-gauḍa, granted him certain lands (specified) as a *jâgîr*. The signature of the chief comes at the end. According to the chronicle of the Midigêśi chiefs, the chief who was killed by Soṇṇe-gauḍa was Mummaḍi Chikkappa-Gauḍa whose period was about the beginning of the 17th century. The date given in the record is clearly wrong. Śrîmukha does not correspond to Śaka 1225, but to 1256; the date intended is probably A.D. 1633. The other *sanad* in the possession of Patel Doddarange-gauḍa of Maddagiri is dated in Akshaya corresponding to the Śaka year 1436 and records the grant of *gauḍike* or the office of *gauḍa* of Maddagiri and Kambadakôṭe to Range-gauḍa and Râme-gauḍa by the *mahânâḍu-prabhu* Hire-Vîrappa-Gauḍa's grandson Kâḷa-Chikkappa-Gauḍa. The grant was made according to the order received from Śrî-Ranga-Râya of Vijayanagara. The record bears the signatures of the chief, the minister Bhâskara-panta, the general Hariṇarasaiya and the *munshi* Ranganâthaiya. Here too the date is wrong. Śaka 1436 does not correspond to Akshaya, but to Śrîmukha. The date intended is probably A.D. 1687. In many of these records the overlordship of some king given in the opening portion has no meaning; it has been merely taken from the "office copy" without regard to the king ruling at the time. There are numerous Hoysaḷa inscriptions in the Tumkur District which open with an acknowledgment of Châlukya suzerainty long after the power of that dynasty had ceased.

Harati.

117. There is only one record relating to the Harati chiefs. One of the chiefs named Sarajarâyapa-râjayya was referred to in the previous para when speaking of the Vijayanagar king Śrî-Ranga-Râya II. This inscription, engraved on the lamp-pillar in front of the ruined Basava shrine on the summit of Niḍugal-durga, Pâvugaḍa Taluk, states that the pillar was set up by Chikauve and Basavauve, consorts of the *mahânâyakâchârya* Vîra-Hoṭṭaṇṇa-Nâyaka of Harati, son of Chinnamâmbâ and Hoṭṭaṇṇa-Nâyaka, who was the son of Timmaṇṇa-Nâyaka, who was again the son of Hoṭṭaṇṇa-Nâyaka. It is not dated; but as we learn from EC, XII, Pâvugaḍa 42 that the chief Vîra-Hoṭṭeṇṇa-Nâyaka built this Basava shrine in 1653, the period of the present record may be about the same.

Niḍugal.

118. An inscription on the door-lintel of the Ranganâtha temple on Pailubaṇḍe-guḍḍa, Maḍaksira Taluk, dated in the year Pârthiva, tells us that Râmaṇṇa, the secretary or clerk (*râyasa*) of the *mahânâyakâchârya* Immaḍi Timmaṇṇa-Nâyaka-ayya of Niḍugal, built the front *ankaṇa* of the *yâgaśâle* of the god Ranganâtha of Peyalakoṇḍa. EC, XII, Sira 31 records a grant for the same god by the above chief in 1556. So, Pârthiva of the present epigraph may be taken to represent 1586.

Ummattur.

119. There are 5 records relating to the chiefs of Ummattûr, which range in date from 1488 to 1499. One of them is a Tamil epigraph at Periyapâḷayam, Erode Taluk. The chiefs represented are Nanja-Râya-Oḍeyar (1482-1495) and Vîra-Nanja-Râya-Oḍeyar (1497-1504).

Nanja-Râya-Oḍeyar.

120. There are four records of this chief. One of them at Vîradêvanpura, Nanjangûḍ Taluk, dated 1488, records the grant of Dêvarâyapura, a hamlet of Badanevâḷu in Tagaḍûr-sthala, as a *sarvâmânya*, by the hunter of elephants, Nanja-Râya, to provide for offerings of rice, decorations and enjoyments for the greatest of the gods, Śrîkanṭhadêva of Nanjalugûḍu. Then follow the boundaries of the hamlet. The name of a minister Dêvarâjaya occurs at the end. Another at Nêrale, EC, III, Nanjangûḍ 102, dated 1492, now revised, tells us that by order of the mahâ-maṇḍaḷêśvara śrî-vîra-Nanja-Râya-Oḍeyar his valiant arm Dêvarâya-oḍeyar granted some lands (specified), exempt from taxes, to Nanjapayya, Nanjuṇḍa-ayya and other *śîlavantas* (Lingâyats) of Nîrili. Another at the same place, Nanjangûḍ 100, dated 1495, which has also been revised, records that Parvatayya,

son of Dêvarâya who was the great house minister of the mahâ-maṇḍaḷêśvara, *javâdikôḷâhaḷa, pêsâḷi-Hanuma*, a brave in war with kings, *gêṇâuka-chakrêśvara*, hunter of elephants, lord of the Hoysaḷa kingdom, Nanja-Râya-Oḍeyar of Ummattûr, granted certain lands (specified) to provide for the feeding of five *oḍeyas* (Lingâyat gurus) resembling Vîrayya-dêvaru of Nîrili. A third at the same place, Nanjangûḍ 101, of the same date, which has likewise been revised, records a grant of land to Vîrayya-dêvaru of Nîrili by Nanja-Râya-Oḍeyar.

Vîra-Nanja-Râya-Oḍeyar.

121. A Tamil epigraph on the south wall of the Śiva temple at Periyapâḷayam, Erode Taluk, dated 1499, tells us that, during the rule of the mahâ-maṇḍaliśvaran śrî-vîra-Nanja-Râya-Udaiyar, his chief minister, Onnakkaḷach-chetṭi, son of Nanjaṇa-śeṭṭiyâr of Emmaragâḷam in Tenaikkaṇâmbai-nâḍu, having purchased from the temple authorities 1 *śalagai* of land (specified with boundaries) for 4 *pon*, granted it for the lord of all the worlds, Kurakkuttaḷi-tambirânâr (the god of the Monkey-temple), the god of Mugandanûr (*alias*) Śrî-Kaiłâsanivâsa-chaturvêdimangalam. The land was to be planted with 200 cocoanut trees and the income utilised for the decorations and enjoyments of the god. Śôḷiyâṇḍân Śûriyadêvan and other *gavuṇḍas* of Śevvûr in Vaḍa-Pariśâra-nâḍu were made responsible for the conduct of the charity. Then follow signatures of the donor, the temple manager Uttamanambiyâr, the *mahâjanas* of Mugandanûr, Śôḷiyâṇḍân Śûriyadêvan, the accountant of Avinâśi Timayan, the officer of Avinâśi Âdiyaṇan, the officer of Periyapâḷayam Śômaṇan, the temple officer Puṭṭayan, the temple accountant Paṭṭinattan and some others. The engraver was Timayan-âchâri Ilakkaṇan of Śivanachchatram. Several of the signatories appear to be people of the Kannaḍa country. Tenaikkaṇâmbai is Terakaṇâmbi in Gundlupet Taluk and Emmaragâḷam, Hemmaragâḷa in Nanjangûḍ Taluk. The Kannaḍa form *appa* is used for the Tamil *âna* in *jagadadhipatiy-appa*. A pond at Mugandanûr is named Nanjarâyan-kuḷam, evidently after the chief of this record. Onnakkaḷa, the first part of the donor's name, is for the Kannaḍa Honnokkaḷa (*a koḷaga* of *hon* or gold coin), the man, according to the name, being supposed to possess that measure of gold coins.

BIJJAVARA.

122. There are two inscriptions relating to the chiefs of Bijjavara. The chief Kâḷa-Chikkappa-Gauḍa referred to in para 116 appears to be one of them. These chiefs seem to have been great patrons of learning. Virakta-Tôṇṭadârya, author of Siddhêśvara-purâṇa, Pâlkurike-Sômêśvara-purâṇa, Karṇâṭaka-Śabdamanjari and other works, who flourished about 1560, mentions a chief of Bijjavara of the name of Tôṇṭada-Siddhalinga-bhûpa who was the patron of his guru's guru Chennananjêśa, the *swâmi* of the Nandiyapura throne. Mallikârjunakavi, who lived at the close of the 16th century and wrote Kannaḍa commentaries on Gururâja's Paṇḍitârâdhya-châritra and Śankarakavi's Basava-purâṇa, says that he was patronised by the Bijjavara chief Immaḍi Chikka-bhûpâla, son of Chikka-bhûpa and Sômâmbikâ. He calls his parton a modern Bhôja-râja. From E C, XII, Maddagiri 21 we learn that this chief built the fort at Siddâpura near Maddagiri in 1593. The records copied during the year relate to Mummaḍi Chikkappa-Gauḍa who was a later chief of the line.

Mummaḍi Chikkappa-Gauḍa.

123. An inscription near Bhîmana-doṇe on the south slope of Maddagiri-durga states that Hanumana-doṇe was consecrated by Mummaḍi Chikapa-Gauḍaya in the year Vijaya. Though the spring is popularly known as Bhîmana-doṇe, the name given in the epigraph is Hanumana-doṇe, and there is also a fine figure of Hanumân sculptured on the rock near it to justify this name. The year Vijaya probably represents 1646. Another on the overhanging rock of a cave at the foot of Maddagiri-durga near Gurrammana-maṭha at some distance from Maddagiri tells us that Hiriyamma, consort of the *mahânâḍu-prabhu* Mummaḍi Chikkapa-Gauḍa of Bijâvara, caused to be erected, as a Śiva-dharma, a *virakta-maṭha* in the year Parâbhava. It is probable that this *maṭha* is identical with the one now known as Gurrammana-maṭha. The year Parâbhava may stand for 1606.

CHIKKANAYAKANHALLI.

124. There are two inscriptions of the Chikkanâyakanhalli chief Mudiyappa-Nâyaka. A grant made by him in 1626 and another made by his general in 1623 were noticed in para 114 when speaking of the Vijayanagar king Râma-Dêva-Râya. One of the records mentioned above is in Doddayya's field to the west of the Taluk office at Chikkanâyakanhalli. It says that Mudiyappa-Nâyaka's daughter Chenâji-amma, wife of Bairapa-Nâyaka, granted some land to Sîlavanta Bôyi-nâyaka. The other at Haṭna, EC, XII, Tipṭûr 102, now revised, records that Mudiyappa-Nâyaka built a *maṭha* at Haṭaṇa for Guru-Basavarâjadêvaru and granted some lands (specified). The period of both the epigraphs, which are not dated, may be about 1625. This chief, too, was a patron of learning. Sôsale Rêvaṇârâdhya, a Kannaḍa author, says that he wrote a Kannaḍa commentary on Mahimnasstava at the instance of the chief Mudi-Nâyaka, the maker of Chikanâyakapura (Chikanâyakapûshkartur Mudinâyaka-bhûbhujaḥ).

CHITALDRUG.

125. An epigraph at the Śiva temple at Maskal, Hiriyûr Taluk, dated 1754, opens with the expression—the setting up and consecration of Madhukêśvara-linga, and then proceeds to say that Kâmagêti Baramaṇṇa-Nâyaka's (son) Medakêri-Nâyaka's son Kastûri-Rangapa-Nâyaka granted, with pouring of water, Masakalu *alias* Venkaṭapura, belonging to Hiriyûr, to Murârirâya-Gorapaḍe; that Gorapaḍerâya granted it, with pouring of water, to Hiride-Râma-jamadâra; and that Rangapa-Nâyaka's charity to the temple was certain lands which the *archaka* was to enjoy on condition of properly conducting the services for the god.

BIJAPUR.

126. A few Persian inscriptions copied at Sîra belong to the reign of Muhammad Âdil Shâh of Bijâpûr, though he is not named in them. One of them on a slab built into the north wall of the outhouse adjoining the Little Mosque (Plate XV, 1) refers to the construction of a mosque by Alî Nazr, a subordinate of Malik Rihân. It may be rendered thus:— "This holy, grand, lofty and glorious mosque was built by Alî Nazr expectant of the mercy of God, subordinate to Malik Raihân Mubârak, may God pardon them (Alî Nazr and Raihân Mubârak) through the rectitude of the benevolent prophet (referred to in the chapters of the Qurân) Yâ-sîn and Tabâraka." The mosque referred to in the present inscription must be different from the Little Mosque which, according to EC, XII, Sîra 66, was founded by Najîb Khân Ahrâri in A. D. 1614. It was probably built before 1651, the year in which Malik Rihân died (see Sîra 66 b). Another on a black slab kept in the courtyard of the Big Mosque (Plate XV, 2) gives A.D. 1657 as the date of the construction of another mosque, which must be different from the Big Mosque, the latter, according to Sîra 66 a, having been built by Shaikh Farîd in A. D. 1696. It says— "This holy mosque—the glory of which is high, the dignity of which is exalted and the rank of which is lofty—was built (or completed) on Friday the 7th Jumâda'lavval, 1067 years after the Flight." A third inscription on a white slab at the same place, which likewise refers to the erection of another mosque by Ahmad Khân, may probably belong to the same reign. It may be rendered thus:— "In the name of God, the Merciful and Compassionate. (In the name of) Allâh, Muhammad, Abûbakr, Umar, Uthmân and Haidar (Alî), all of them. Built by Ahmad Khân. (Date) Monday (?) . . . . . 20th of the holy month of Ramazân.",

THE MUGHALS.

127. A Persian *sanad* in the possession of Mr. M. R. Annaji Rao of the Comptroller's Office, Bangalore, refers itself to the reign of the Mughal emperor Muhammad Shâh. It bears on the obverse four seals and three bits of writing in different places, the reverse giving some order about the cavalry. The seals name the emperor and an officer, and give the Hijri date and the regnal year. The first seal gives the date A. H, 1133 (A. D 1720) and the regnal year 2, the officer named being Samsâmu-d-Daulâh Khândaurân Bahâdur Mansûr Jang; the second, A. H. 1135 (A. D. 1723) and the regnal year 5, the officer here being Itmâdu-d-Daulâh Nusrat Jang Bahâdur Qamru-d-dîn Khân Chin; the third, A. H. 1134 (A. D. 1722) and the regnal year 4, the officer being Zafar Khân Bahâdur Rustam Jang Raushanu-d-Daulâh; and the fourth, A. H. 1131 (A. D. 1719) and the regnal

year 1, the officer in this case being Hamîdu-d-dîn Khân Bahâdur. The first bit of writing states—" Presented according to the fixed procedure. On the 5th Jumâda-th-thânî regnal year 10th (of Muhammad Shâh) the original (*sanad*) was deposited in the office of the Comptroller-General of the empire." The second says the same thing, but the date given is 12th Jumâda-th-thânî. The third says—".... Alî Muhammed Khân holding the rank of one thousand five hundred with four hundred horse." The writing on the reverse may be rendered thus : " The horses and arms relative to the personal rank should be marked according to the rule and a certificate granted. In future the above marks should be checked. One hundred personal five with trappings. Second Jumâda II in the third year of the auspicious reign. The cavalry under the third Comptroller (of Military Accounts), province of Karnâtak, (under) Farkhunda Bunyâd. .....according to the rule. Noted on the 22nd Jumâda II, 3rd regnal year. Countersigned on the 5th Shâbân, 3rd regnal year. Five horses with trappings. Written on the 27th Jumâda I, in the 10th year of the auspicious reign." A *sanad* in the possession of Saiyad Khassim, caretaker of Faridulla Makân at Sîra, dated A. H. 1182 (A. D. 1768), is a *parvânah* or order from Hazrat Navâb Lâl Muhammad Khân Bahâdur to Lingeganda of Hâgalavâdi-kasabe stating that 10 *koḷagas* of land have been granted, as a *sarvamânya*, to the *takiya* of Yadullâ Shâh Sâhib situated behind Mattikere. The donor was apparently a Mughal Governor of Sîra. Two inscriptions on tombs in the compound of Malik Rihân Dargâ at Sîra may also belong to the Mughal period. One of them merely gives the name ? Sultân Balelatu 'lmurâj. Balela is a feminine name from Bilâl, the Muazzin of the Prophet. The other on a tomb said to be that of a 7 year old daughter of Aurangazebe merely names Allâh and Muhammad.

The Mahrattas.

128. The Mahrâṭṭa general Murârirâv Ghôrpaḍe was referred to in para 125 when speaking of the Chitaldrug chief Kastûri-Rangappa-Nâyaka. An inscription on a pillar of the veranda of the Gôpâlakrishṇa temple at Sîra, which appears to be a curious mixture of Mahrâṭhi and Kannaḍa, opens with the names of Bâḷôji-paṇḍita and Bâḷâji-Gaṇêśa and seems to record a grant to Hundaraiya's son Haḍada-nâyaka.

Mysore.

129. A good number of records relating to the Mysore dynasty was copied during the year. They include a copper plate inscription of Chikka-Dêva-Râja-Oḍeyar and range in date from 1680 to 1881. About a dozen of these are *sanads* and *nirûps* issued by the Mysore kings. One of Tippu's records mentions his gift of a jewelled silver cup to a Hindu temple. Of the inscriptions of Krishna-Râja-Oḍeyar III, which mostly record his gifts of gold and silver articles to temples, a brass plate containing the genealogy of the Mysore kings with figures and letter-press (Plate X, 1) is of some interest from an historical and artistic point of view. The latest is an inscription recording the erection of a temple in commemoration of the installation of H. H. Châma-Râjêndra-Oḍeyar in 1881.

Chikka-Dêva-Râja-Oḍeyar.

130. There are two records of the reign of this king. One of them, dated 1680, is a copy of a copper plate inscription found in a palm leaf manuscript in the possession of Pandit A. Srinivasarangachar of the Archæological office. After invocation of Śambhu and the Boar incarnation of Vishṇu, it proceeds to give the pedigree of the king thus:—Purâṇic genealogy from the Moon to Yadu, in whose line arose king Śâma. He had three sons—Timma-Râja, Krishṇa-Râja and Beṭṭada-Châma-Râja. The son of the last was Râja-nṛipa who, having conquered Tirumala-Râya, took possession of his city and treasury. He presented a jewelled crown to the god Cheluvarâya of Yâdavagiri (Melkoṭe). His son was Narasa-nṛipa, whose son was Śâma-Râja. In his line was born Immaḍi-Râja, in whose line, again, arose Kanṭhîrava-Narasa-Râja. He built a temple of Narasimha at Śrîrangapuri (Seringapatam) and endowed it liberally. After him came Doḍa-Dêva-Râja, who sat on the jewel throne of Śrî-Ranga-Râya. In his line was born Chika-Dêva-Râja, son of Channamâmbâ and husband of the Yeḷandûr lady. Then follow several verses in praise of the king. The inscription then records that, on the holy occasion of *ardhôdaya* on the new-moon day of Pushya in the year Siddhârthi corresponding to

the Saka year reckoned by the earth, the cypher, the duties and the moon (*i.e.*, 1601), the rājādhirāja rāja-paramêśvara praudha-pratâpa-mârtânda *birudantembara-gaṇḍa*, champion over kings who break their word, possessor of the emblems of the conch, the discus, Garuḍa, the fish, Hanumân, the lion, the boar, the *sâlva*, the swan, the *śarabha*, and the peacock, Chika-Dêva-mahîpati of the Âtrêya-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ made the village Garani, together with the six hamlets (named) attached to it, into an *agrahâra* named Chikadêvarâyapura, and, dividing it into 50 *vrittis* or shares, granted them in the presence of the god Ranganâtha on the bank of the Kâvêri to Brahmans of various *gôtras*, *sûtras* and *śâkhâs*. Then follow details of the boundaries and names of the donees with their *gôtras*, etc. The composer of the inscription was Venkaṭâchârya and the engraver Vîraṇârya, son of Gurumûrti. Of the donees, 40 were Śrîvaishṇavas, 5 Mâdhvas and 5 Smârtas. This inscription, which is throughout in Sanskrit verse, differs in some respects from the published grants of this king. The other inscription of this ruler is a label on the pedestal of the processional image of the Varâhasvâmi temple at Mysore (Plate IX, 3), stating that the image was a present from him. Two more records at Dêvanûr and Chikka-Kaulande, Nanjangûḍ Taluk, which merely name those villages with the statement that they are included in the taluk of Châmarâjanagara, possibly belong to the same reign. The former has at the top the syllable *Dê*, supposed to be the initial of the king, which is also found by itself on a number of stones on the borders of the state.

Krishṇa-Râja-Oḍeyar II.

131. About half a dozen *sanads* in the possession of Chennabasavadevaru of Nêrale, Nanjangûḍ Taluk, relate to this king. One of them, dated 1759, is a *nirûp* addressed by Nanja-Râjaiya, a minister of this king, to Bašeṭṭi, *pâṛupattegâra* of Mahîśûra-nagara, giving intimation of an order received from the king to the effect that the village Taṇḍeya of the revenue value of 120 *varahas*, situated in Mahiśûranagara-sthaḷa under the jurisdiction of Mahiśûranagara-hôbaḷi *vichârada-châvaḍi*, has been granted to provide for offerings of rice and lamps in the Prasanna-Nanjuṇḍêśvara temple built at his own expense on the northern bank of the Kapilâ near Nanjangûḍ by Kaḷale Chikkaiya and for the upkeep of the *satra* or choultry there and of the Jangama-maṭha in the *pêṭe* of Mahiśûranagara, also founded by him, and telling him to see that the order is properly carried out. The *nirûp* was to be handed over to the party concerned after entry in the Śânubhâga's register. The *sanad* has two seals, one at the top and one at the bottom, the former containing the expression *Śiva Śambhô Mahâdêva* and the latter the word *Śrî-Nanjuṇḍa*. Nanja-Râjaiya of this record is the well-known general Kaḷale Nanja-Râja. Another *nirûp*, also dated 1759, which is addressed to Chikkaiya, superintendent of the Mahiśûranagara *hobaḷi-sime*, tells him that an *umbaḷi* of the revenue value of 60 *varahas* in the Mahiśûranagara *hôbaḷi-sime* has been granted to Chenna for having prepared the ornamented seat *(hase-jagali)* on the occasion of the king's marriage, and directs him to give Chenna a village of that amount of income as an *umbaḷi*. A third, also dated 1759, addressed to Chiṇṇaiya, intimates the appointment by the king of Bhagavânu-śâstri as a *sthânika* in the temple at Nanjangûḍu in place of Śankara-dîkshita, and directs him to see that all the privileges pertaining to the office are duly granted to the new man. The *sthânikas* were entitled to some wet and dry lands, a house or house-site, a portion of the cakes prepared in the temple and some money payment on festival occasions. A fourth, dated 1760, addressed to Lakshmîkântaiya, superintendent of the Mahiśûranagara *hobaḷi-sime*, refers to the former grant of Taṇḍeya for the maintenance of Kaḷale Chikkaiya's temple, *satra* and *maṭha*, and adds that as a further grant of land of the revenue value of 28 *varahas* has been made by the king he shall see that suitable land of that amount of income is made over to the party concerned. A fifth, dated 1763, addressed to Nanjarâjaiya, superintendent of the Paṭṭaṇa *hôbaḷi-sime*, tells him that Kaḷale Chikkaiya has purchased some lands in the Paṭṭaṇa *hôbaḷi-sime* for the unkeep of his charities, and directs him to set apart the lands according to the sale-deeds for the several charities. Two silver chauris of the Lakshmîkânta temple at Kaḷale, Nanjangûḍ Taluk, kept in the Taluk Treasury at Nanjangûḍ, bear inscriptions stating that they were presents to the temple from Kaḷale Nanja-Râja.

Hyder.

132. There are four *sanads* of the time of Hyder, two in the possession of Saiyad Khassim, caretaker of Faridullâ Shâh Makân at Sîrâ and two in the possession of Chennabasavadevaru of Nêrale, Nanjangûḍ Taluk. One of the former, dated 1769, addressed to the customs-officer Lingappaiya, directs him to pay to the presence of Yadullâ Shâh Pâdshâh Husêni 1½ *haṇas* every day out of the amount of the customs collected at Hâgalavâḍi. The other, dated 1775, issued by Pradhâna Venkappaiya to Raghupataiya, intimates the receipt of a *parvânah* or order that the former grant of 5 *koḷagas* of land should be continued to the *fakir* of Yadullâ Shâh (Dargâ) and directs him to make over the land to the *fakir*. The *sanad* was to be handed over to the donee after entry in the Palace *daftar*. One of the two *sanads* at Nêrale, dated 1771, states that according to an order received from Hyder the grant of the two villages Ajagalli and Kakkarahaṭṭi of the total revenue value of 60 *varahas* in Tagaḍûr-sthaḷa, as an *umbaḷi*, should be continued to Chennaiya who prepared the ornamented marriage seat in the palace (see previous para). The other, dated 1780, addressed to Vaidyalingaiya, *pârupatyagâra* of Tâyûr, confirms the same grant. Here the donee Chennaiya is said to be the son-in-law of Chikkaiya of Nêrale.

Tippu.

133. Three *sanads*, one Persian and two Mahrâṭhi, in the possession of Khâji Muhammad Imam of Maddagiri relate to Tippu. The Persian *sanad* (Plate XV, 3), dated A. D. 1787, is addressed to the revenue collectors of the present and future, the Dêśmukhs and the Dêspâṇḍes of the village Sidâpûr, Taluk Maddagiri, Sarkâr ....., intimating that the village Kambadahalli with a revenue of 36 *huns* (Bâdshâhi sikka) in the Bidnûr sarkâr is restored (and granted for the second time) to Muhammad Qâsim Darvish for the expenses of the mosque, and directing them to make over the possession of the entire village to the above-named Darvish from the 15th of.....of the year Dalû, corresponding to the 13th Jumâda I, 1200 (Muhammadi era), in order that he may utilise the income of the village for his maintenance, and occupy himself in praying for the prosperity of the king day and night. The sanad was written on the 16th Shahrivar of the year 41 at Sûgûr. On the back of the sanad is the remark—"Signed through Muhammad Karîmullâh Khân and Nûruddîn Muhammad." There are two seals on the sanad, one on the obverse and one on the reverse. The former has the name Tipû Sulṭân and the date 1186; while the latter bears the date 1198 with the following inscription in four lines.—

Allâhumma 'nsur man nasar dîna Muhammad. Kachaihrî Sadarat—which means "O God! help those who help the faith of Muhammad. High Court." According to the *abtas* system newly introduced by Tippu, Dalû corresponds to Parâbhava, the 40th year of the Hindu cycle, and Shâ to Plavanga, the 41st year. On both sides of the sanad there are also bits of writing in Mahrâṭhi and Kannaḍa: the Mahrâṭhi bits give the date—1st of Ahamadi (Chaitra) of the year Shâ (Plavanga)—and the names of the clerks, Śrînivâsarâv and Bâbûrâv; and the Kannaḍa bits, the names of the clerks Śyâmaiya and Venkaṭarâu. One of the Mahrâṭhi sanads is a copy of the Persian sanad addressed to the same officers including Amildars. It directs them to pay the amount to Muhammad Khâssim without looking forward to a new sanad from *hujûr* every year and tells them that the original has two Persian seals and is written in three languages—Kannaḍa, Persian and Hindivi. The other appears to be addressed to the *śânabhôg* of Kambadahalli. It adds that the amount is intended to provide for the lighting charges of the mosque and for the private expenses of Khâji Muhammad Khâssim. A jewelled silver cup in the Śrîkaṇṭhêśvara temple at Nanjangûḍ bears an inscription stating that it was a present from Ṭipu Śulaṭâna Pâdaśa. My thanks are due to Mr. G. Yazdani, M.A., Nazim, Archæological Department, Hyderabad State, for having kindly deciphered for me the above Persian sanad as well as the inscriptions noticed in paras 126 and 127.

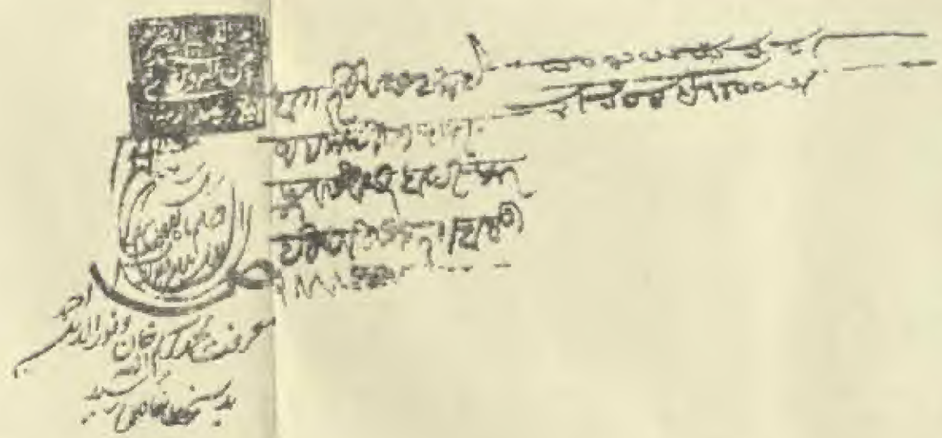
Châma-Râja-Oḍeyar (IX).

134. A few inscriptions noticed on temple vessels, etc., belong to the reign of this king. Two lampstands in the Śântîśvara-basti at Mysore bear inscriptions in the form of a Sanskrit verse stating that they were presented to Śânti-svâmi by

1. PERSIAN INSCRIPTION AT THE LITTLE MOSQUE, SIRA.

2. PERSIAN INSCRIPTION AT JUMMA MASJID, SIRA.

3. PERSIAN SANNAD ISSUED BY TIPPU.
A. H. 1200. (A. D. 1787.)



the queen of Châma-Râja, named Dêvîrammaṇṇi, for the attainment of perfect faith. Four brass vessels in the same *basti* were also presents from her as indicated by the inscriptions on them which state that they were given by her for the anointment (*abhishêka*) of Śântîśa of Mahishâpura. From the inscriptions on three silver vessels belonging to the Kaivalyadêvi temple at Uppinahalli near Kalale, kept in the Taluk Treasury at Nanjangûḍ, we learn that the vessels were the gifts of Lakshmammaṇṇi, another queen of this king.

Krishṇa-Râja-Oḍeyar III.

135. A good number of records of this king was copied during the year. Most of them record his gifts to temples. There are also some others in which gifts made by his queens, relatives and dependents are recorded. There are besides a few others which belong to his time, though he is not named in them. The earliest of the records are two Mahrâṭhi sanads received from Khâji Muhammad Imam of Maddagiri. One of them, dated 1808, issued by Pûrṇaiya to Khâji Muhammad Imâm of Maddagiri, tells him that it is proposed to appoint him to the office of Khâji of Maddagiri Taluk and gives details of the duties to be performed by him under five heads. (1) He was to send through the Amildar a list of all the Musalmâns of the Taluk noting the professions followed by them in every case. He was to conduct the marriage, funeral and other ceremonies among them and receive whatever was paid by them according to their means. He must not demand more; and in cases of real poverty he must conduct the above ceremonies gratis for the pleasure of God. (2) He must keep the mosque neat and tidy and get it repaired when necessary through the Amildar. (3) He must see that there are no quarrels and riots among the Musalmâns. In case there was a breach of the peace, he must report it to the Amildar and get the dispute settled. (4) If any absconders among the servants of either the Sarkâr or the Company are found to reside in the Taluk, if thieves and murderers are known to move about under the guise of *fakirs*, or if any deceit or treachery is found out on the part of the Musalmâns, he must at once write to the Amildar about the matter. In case he does not take any action, even when knowing these things, he shall be liable to punishment. (5) If any one unjustly oppresses the Musalmâns, he must make a report to the Amildar and have the matter settled; and in case the Amildar does not decide the case, he must appeal to Hujûr. He was to pay daily attention to these five heads of duties. The other, also dated 1808, issued by Pûrṇaiya to Khâji Muhammad Husên of Koraṭagere, tells him that it is proposed to appoint him to the office of Khâji of Koraṭagere Taluk and gives the very same details as those mentioned above of the duties expected of him. Both the sanads bear a seal containing the following inscription in three lines in Nâgari characters—

Duties of a Khâji.

Nijapûrṇa-sukha- śrî-Lakshmîṇrisimha.

Three more sanads, dated 1814, in the possession of Khâji Saiyad Mohiyaddin Huseni of Chitaldrug, also relate to the office of Khâji conferred on some individual by the king. One of them, addressed to Saiyad Muhammad Husêni, tells him that he has been appointed head Khâji of the Chitaldrug Division (*tukaḍi*) on a monthly salary of 10 Kaṇṭhîrâyi *varahas*; another, addressed to Lakshmaṇa-râya, Âmîla of Chitaldrug, intimates the appointment and directs him to disburse the sanctioned salary according to English months and to take work from him; and the third, addressed to the Âmîlas and Killedârs of the thirteen Taluks of the Chitaldrug Division, directs them to see that the Khâjis of the several Taluks obey the head Khâji and that any disputes among the Musalmâns in their jurisdiction are submitted to his decision. The thirteen Taluks mentioned as constituting the Chitaldrug Division are Chitradurga, Hiriyûru, Aṇaji, Moḷakâlmuru, Dâvaṇagere, Mâyakoṇḍa, Talaku, Doḍḍêri, Mattôḍu, Hosadurga, Kaṇakuppa, Biḷichôḍu and Hoḷalkere. All the three sanads have a seal at the top giving the name of the king and his father, and the signature of the king *Śri-Krishṇa* at the bottom. Another record in the possession of the same individual, bearing the same date, may also be noticed here as it mentions the duties of the head Khâji. It is an order from the Adâlat Court issued by Saiyad Alî, the State Khâji, to the head Khâji Saiyad Muhammad Husêni, giving details of the duties to be discharged by him under seven heads. (1) He was to appoint suitable men for the office of Khâji in the Taluks, to supervise

Duties of the head Khâji.

their work, and to replace them, if found unfit, by better men. (2) He must make proper arrangements for the education of Musalmân boys and girls. (3) He may himself or by a deputy look after the duties of the Khâji at Chitaldrug. (4) He must take a census of the Musalmân population and send it up every year. (5) If any Musalmân misbehaves himself, he must impose a fine on him and remit the amount to Kachêri. (6) If his deputy is either incompetent or guilty of any crime, he must replace him by a suitable man and report the matter. (7) He must himself recite the Khudbâ *namâz* twice a year outside the town. I must express my thanks to Mr. M. R. Annaji Rao of the Comptroller's office, Bangalore, for having kindly helped me in the decipherment of the Mahrâṭhi sanads noticed above as well as those dealt with in para 133.

136. We may now consider the inscriptions recording the king's gifts to temples. To begin with the Śrîkaṇṭhêśvara temple at Nanjangûḍ. Several gold and silver articles found in this temple were presents from him. Only three of these bear dated inscriptions, namely, a gold snake vehicle, a silver vessel known as *sahasradhâre*, and another named *dhârâpâtre* or *śîtakumbha*. The inscriptions on the first two state that they were presented in 1815 and 1816 respectively by Krishṇa-Râja-Oḍeyar of the Mysore State, son of Châma-Râja-Oḍeyar; while the one on the third tells us that it was presented in 1837 by Krishṇa-Râja-Oḍeyar of Mysore after the performance of the *tulâbhâra* gift on the holy occasion of the summer solstice. His other gifts to the temple, as denoted by the inscriptions on them, were two large gold plates, a silver vessel known as *aḍḍaṇige* and a silver lamp-stand. As stated in para 37, the top parapet around the temple has a large number of stucco figures, with labels below them giving their names, representing the nine planets, the eight regents of the directions, the seven Mothers, the twenty-five *lîlâ-mûrtis* of Siva, some of the sixty-three Śaiva devotees, and varieties of Dakshiṇâmûrti, Subrahmaṇya, Bhairava and Gaṇapati, and of *tâṇḍava*. These labels, about 200 in number, have to be assigned to the reign of this king as he is said to have got the figures made. They are of great interest from an iconographic point of view. Thirty-two varieties of Gaṇapati, sixteen of Subrahmaṇya, ten of Dakshiṇâmûrti and eight of Bhairava are named and illustrated, as also the seven kinds of *tâṇḍava*. The names given are:—*Gaṇapati*: (1) Bhilla, (2) Duṇḍi, (3) Taruṇa, (4) Tâṇḍava, (5) Vîra, (6) Lakshmî, (7) Chaturmukha, (8) Śakti, (9) Vijaya, (10) Riṇavimôchana, (11) Mahâ, (12) Śrishṭi, (13) Pañchamukha, (14) Siddhi, (15) Êkadanta, (16) Uchchhishṭa, (17) Kshipra, (18) Hêramba, (19) Ûrdhvagaṇêśa, (20) Kshipraprasâda, (21) Mahâ, (22) Bijâpurada, (23) Sarvârthasiddhi, (24) Sadâśiva, (25) Vighnarâja, (26) Tryakshara, (27) Yâga, (28) Śûra, (29) Ibhavaktra, (30) Karîndra, (31) Râmâ and (32) Gauriputra; *Subrahmaṇya*: (1) Jñânaśakti, (2) Skanda, (3) Dêvasênâpati, (4) Subrahmaṇya, (5) Gajârûḍha, (6) Śarakânana, (7) Kârtikêya, (8) Kumâra, (9) Shaṇmukha, (10) Târakântaka, (11) Sênâni, (12) Brahma, (13) Śâstâ, (14) Valli, (15) Kalyâṇa, and (16) Bâla; *Dakshiṇâmûrti*: (1) Vîṇâ, (2) Sâmba, (3) Yâga, (4) Sambhâra, (5) Śakti, (6) Jñâna, (7) Anushṭhâna, (8) Vyâkhyâna, (9) Vidyâ, and (10) Vaṭamûla; *Bhairava*: (1) Asitânga, (2) Krôdha, (3) Unnata, (4) Kapâla, (5) Bhîshaṇa, (6) Sambhâra (two labels are effaced); *Tâṇḍava*: Ânanda, (2) Sandhyâ, (3) Umâ, (4) Gaurî, (5) Kâḷikâ, (6) Tripura, and (7) Sambhâra. For the twenty-five *lîlâ-mûrtis* of Śiva see *Report* for 1912, para 134. From an inscription on a silver mask kept in the Taluk Treasury at Nanjangûḍ we learn that the mask was presented by Krishṇa-Râja-Oḍeyar to the Ônkârêśvara temple at Sindhuvalli. Two metallic figures kept in the Varâhasvâmi temple at Mysore (Plate IX, 1 and 4) bear inscriptions stating that they were presents from this king to the Prasanna-Krishṇasvâmi temple at Mysore. The date of these inscriptions must be 1829, the year in which the latter temple was built and the images consecrated (see *Report* for 1908, para 80).

137. Other records of this king are two pictures with letterpress, one on paper, dated 1857, and the other on a brass plate, dated 1860 (Plate X, 1), framed and kept in the Jaganmôhan Palace, Mysore. They give the genealogy of the Mysore kings from Yadu-Râya, the founder of the family, to Krishṇa-Râja-Oḍeyar III, comprising in all 22 rulers, together with some details about each, and are mostly similar in contents. The picture on the brass plate, which is in the shape of a lotus, is named the *santânâmbuja* (progeny-lotus) of Yadu-Râya in the crescent

like portion at the bottom, and the letterpress around it consists of a *chûrṇikâ* or learned prose passage giving on account of the birth, accession, pious acts and literary works of Krishṇa-Râja-Oḍeyar III. The *chûrṇikâ* will be noticed later on. The details given about the kings beginning with Yadu-Râya, represented by the figure to the left at the bottom, and ending with Krishṇa-Râja III, represented by the figure at the top, are shown in the following table:—

Progeny-lotus.

No.	Name	Birth	Coronation	Reign	Queens	Issue
		Śaka	Śaka	Y. M. D.		
1	Yadu-Râya ...	1293	1322	24 3 5	3	Sons 2.
2	Hiri-Beṭṭada-Châma-Râja ...	1331	1346	35 5 18	4	,, 1.
3	Timmappa-Râja ...	1356	1381	19 2 28	3	,, 1.
4	Hiri-Châma-Râja ...	1386	1401	34 10 14	2	,, 1.
5	Hiri-Beṭṭada-Châma-Râja ...	1415	1436	39 9 22	3	,, 4, daughters 4.
6	Immaḍi Timmappa-Râja ...	1434	1475	18 10 4	5	Son 1.
7	Bôḷu Châma-Râja ...	1441	1494	4 4 19	4	,, 4, daughters 4.
8	Beṭṭada Châma-Râja ...	1472	1499	1 9 27	13	Sons 5, daughter 1.
9	Râja-Oḍeyar ...	1475	1501	39 1 13	8	Sons 5, daughter 1.
10	Châma-Râja ...	1529	1540	19 10 8	65	Nil.
11	Immaḍi Râja-Oḍeyar ...	1540	1560	1 5 0	19	,,
12	Kaṇṭhîrava-Narasa-Râja ...	1538	1561	20 9 21	182	Sons 3.
13	Doḍḍa Dêva-Râja ...	1550	1582	13 5 6	53	,, 8, daughters 3.
14	Chikka Dêva-Râja ...	1568	1595	31 8 3	22	Son 1, daughter 1.
15	Kaṇṭhîrava-Mahârâja ...	1595	1627	9 3 0	3	Sons 5.
16	Ommaḍi Doḍḍa Krishṇa-Râja.	1625	1636	17 11 23	45	,, 2.
17	Ommḍi Châma-Râja ...	(Not given).	1654	2 2 28	3	Nil.
18	Immaḍi Krishṇa-Râja ...	1654	1657	31 9 21	8	Sons 5, daughters 4.
19	Nanja-Râja ...	1685	1689	4 3 12	Nil	Nil.
20	Immaḍi Beṭṭada Châma-Râja.	1682	1693	6 1 8	,,	,,
21	Mummaḍi Khâsâ Châma-Râja	1696	1699	19 6 25	10	Sons 4.
22	Mummaḍi Krishṇa-Râja ...	(Details in the *chûrṇikâ*.)				

A few further details are also given in connection with some of the kings. (1) is said to have come from Dvâraki Vijâpura. He punished the wicked, acquired some minor principalities (*pâḷyapaṭṭu*) and created the Mysore State. (5) also acquired some principalities. (7) escaped injury from a stroke of lightning. (9) acquired the throne of Dharmarâja, was crowned at Seringapatam in Śaka 1533, presented the crown *Râjamuḍi* to the god at Melkote and escaped injury from poison. (10) built the Kalyâṇi (pond) at Melkote. (12) issued coins. (13) built a *gôpura* to the Triṇayanêśvara temple at Mysore, the tank Dêvarâyasamudra and steps to the Châmuṇḍi Hill; he also got made the big Basava on the hill. (14) got the title Râjâ-Jagadêva together with some insignia from Delhi, was renowned as Navakôṭi-Nârâyaṇa, and introduced regulations and rules in the administration of the State. (16) instituted many festivals at Melkote. (17) tried to put down the wicked *sarvâdhikâri* generals. (18) put down the *sarvâhikâri* generals, who proved traitors to his elder brother, through Hyder Khân whom he had purchased, and made Hyder the Commander-in-Chief with the title Navâb. (19) sent an army with Navâb Hyder Khân who acquired for the king Chitaldrug and Nagar. (20) had Navâb Hyder Khân as his general. (21) performed *kôṭi-panchâksharimantra-japa* and *putrakâmêshṭi* (a sacrifice for obtaining a son).

We may now notice briefly the prose passage or *chûrṇikâ* relating to Krishṇa-Râja-Oḍeyar III. It opens with a short notice of the previous kings and then proceeds to give on account of this king as follows:—He was the son of Mummaḍi Châma-Râja and Kempananjamâmbâ; was born on Monday the 2nd lunar day of

the dark fortnight of Âshâḍha in the year Ânanda corresponding to the Śaka year 1717 (A. D. 1794); was crowned on Monday the 13th lunar day of the dark fortnight of Jyêshṭha in the year Siddhârthi (1799); was of the Âtrêya-gôtra, Âśvalâyana-sûtra and Rik-śâkhâ; performed *tulâpurusha* and other great gifts and gave away *agrahâras*; built wells, tanks, temples, towers, choultries, flights of steps, bridges, maṇṭapas and *dharmaśâlâs*; made a pilgrimage to Uḍupi, Subrahmaṇya and other holy places; was the author of the lexicon Châmuṇḍâ-laghu-nighaṇṭu, Krishṇa-kathâ-sâra-sangraha, Śrîtatvanidhi treating of all the deities, Râmakathâ-sâra-sangraha, Saugandhikâ-pariṇaya, Mahâkôśa-sudhâkara containing words from all the *kôśas* or lexicions, Sûryachandrâdi-vaṁśâvataraṇa, Sankhyâratnakôśa with a commentary named Prabhâvaḷi, Grahaṇa-darpaṇa, Daśâvibhâga-pradîpikâ, Chaturanga-sâra-sarvasva adorned with Pûrṇatârâ, Jagannôhana and other diagrams illustrating the wonderful movements of the horse, Śrîchakramanjari, Dêvatâ-stôtrâvaḷi, Dêvatâ-mangaḷâśâsana, Dêvatâshṭôttarâshṭôttara, commentaries on the Purâṇas, and many other works; had the festival of the 60th year of his coronation celebrated in the Śaka year 1782 (1859); had the titles râjâdhirâja râja-paramêśvara praudha-pratâpa apratimavîra-narapati *birud-ent-embara-gaṇḍa* lôkaikavîra Yadukula-payahpârâvâra-kalânidhi, and the emblems of the conch, the discus, the elephant-goad, the axe, the *makara*, the fish, the *śarabha*, the *sâlva*, the *gaṇḍa-bhêruṇḍa*, the boar, Hanumân, Garuḍa, and the lion; and sat on the resplendent jewel throne on which Râja-kshitipâla and other paramount kings descended from the lunar race had successively sat in the great Mahîśûra-samsthâna, the abode of the wealth of the Karṇâṭaka country, which was an ornament of all the countries that adorned the whole circle of the earth. We are then told that he had this *santânâmbuja* prepared in Śaka 1783 corresponding to A. D. 1860 by the head artist Tippaṇṇa, son of the artist Râmappa and grandson of Sarige-Chennappa.

138. Among other inscriptions of this king's time, though he is not named in some of them, one on the Rudrâkshi-vâhaṇa in the Śrîkaṇṭhêśvara temple at Nanjangûḍ, tells us that the *vâhana* (vehicle) was presented to the temple by Liṅgâjammaṇṇi of Krishṇavilâsa, the lawful consort of Krishṇa-Râja-Oḍeyar of the Mysore State. A gold cup in the same temple was a present from Marinanjavve, a maid servant of the above-named queen, to the shrine of the goddess. Two gold necklaces at the same place were the gifts of the *svâmis* of Śringêri, the name Jagadguru Śrî-Narasimha-Bhârati being given in one of the two inscriptions. From the inscription on a silver mask in the same temple we learn that the mask was presented in 1846 by Venkaṭalakshmamma, mother of Hosûru-Subbamma who was a servant of the king. Three silver articles belonging to the Mallikârjuna temple at Hura kept in the Taluk Treasury at Nanjangûḍ, were presents respectively from Biga Mallarâjaiya, Hampe-arasu and Regimentdâr Krishṇarâje-arasu's wife Mallâjammaṇṇi. An inscription on the *dhvaja-stambha* or flag-staff of the Lakshminarasimha temple on the top of Dêvarâyadurga, Tumkur Taluk, which appears to be dated in 1832, states that Beṭṭadakôṭe Basavarâjaiya's son Channarâjaiya's Mallarâjaiya built the *prâkâra* or enclosure and the *gôpura* or tower, and set up the flag-staff. A silver cup in the Ânjanêya temple at Chikkanâyakanhalli bears an inscription stating that it was a present from Basavarâjaiya, son of Hampaiya of Taḷakâḍu. An inscription, consisting of three Sanskrit verses, on the pedestal of the metallic image of Anantanâtha in the Śântîśvara-basti at Mysore tells us that Dêvarâja-nṛipati, a bee at the lotus feet of Jina and a Kshatriya of the Kaśyapa-gôtra, had the image made at the conclusion of Ananta-vrata observed by him along with his wife Kempammaṇṇi, and set it up in 1832. Two more inscriptions on brass-plated doorways in the same *basti* record that one of the doorways was the gift in 1814 of Nâgaiya, son of Dhanikâra Padmaiya, and the other, of Nâga, son of Dhanikâra Marinâga.

Châma-Râjêndra-Oḍeyar.

139. An inscription on a beam of the Kêśava temple at Chikkanâyakanhalli states that the god of the temple was set up on the 25th March 1881, the day of the installation of the Mahârâja Châma-Râjêndra-Oḍeyar.

MISCELLANEOUS INSCRIPTIONS.

140. A few of the inscriptions which cannot be assigned to any specific dynasty of kings will be noticed under this head. A Tamil epigraph at the Doḍḍappa temple at Hêmâvati, Maḍaksira Taluk, records the setting up of the god Svayambhudêvar *alias* Tiruvirâmîśvaramudaiya Mahâdêvar by ...vargaṇḍan Tâṅguvân *alias* Uttama-Śôḷa-vaḷavadarayan of Śeyyûr in Toṇḍai-maṇḍalam for the merit of his parents and the grant by him of 2 *pon* to Îśâna-jîyar to provide for worship, a twilight lamp and an offering of 2 *mânas* of rice for the god every day out of the interest on the sum. The donor says that he will place on his head the feet of those who maintain the well and the charity. As Îśâna-jîyar is also mentioned in another Tamil record at the same place of Kulôttunga-Chôḷa III (see para 87), the period of the present record may be about the close of the 12th century. Another Tamil epigraph in the Ranganâtha temple on the Pailubaṇḍe hill of the same Taluk records a grant for that god by the same individual. An inscription at Hadinâru, E C, III, Nanjangûḍ 129, now revised, which appears to be dated 1178, records a grant for some god by the *mahâ-prabhu* and the *prajegaḷ*, including Mayaṇna, Mâradêva and others, of Adirâru. Another in the *prâkâra* of the Rangasvâmi temple at *bêchirâkh* Rangâpura, Pâvugaḍa Taluk, which seems to bear the date 1300, states that *pûjâri* Mallappa, son of Lakagoṇḍa-Râmagoṇḍa, set up the figures of his parents. Another at Vighnasante, Tiptûr Taluk, which appears to be dated in 1350, records that Lingaṇa-hebâruva and the *prabhus* and merchants, having assembled, made a grant for some god. Another on the image of Sarasvati in the Kallêśvara temple at Heggere, Hosadurga Taluk, tells us that Vîradêvaya's son Chikapa-oḍeya had the face of the image mended. The date of the record may be about 1400. A Telugu inscription at ..lusuttinakôṭe to the east of Iṭakadibbanhalli, Maddagiri Taluk, informs us that Pâṇḍu-râja's son Dharmarâja, the latter's younger brother Arjuna, his son Abhimanyu, and Sahadêva, Nakula and Bhîma were the rulers of Êḍuchuṭulakôṭe (or the fort with seven encircling walls). The period of the epigraph may be about 1450. Another record at the Garuḍagamba of the Ranganâtha temple on the Pailubaṇḍe hill, Maḍaksira Taluk, states that during the rule of ...ṇḍa.....dêva, in the year Manmatha, Dâsa-jîya's son Hiriya Bammeya sold a portion of his *vṛitti* to Appaśiva in the presence of Uttuva-daṇṇâyaka, his younger brother Bôgayya and the ascetics of the Noṇabêśvara temple at Henjeru. Then follow names of witnesses. By consent of both the parties, this was written by *sênabôva* Hariyaṇna. The engraver was the sculptor Kalôja. It is to be regretted that the name of the ruler is defaced. The year Manmatha may stand for 1476. Another at Karikallumoraḍi near Nanigânahalli, Pâvugaḍa Taluk, which seems to bear the date 1503, records a grant of land to Chika-Kaduraya, son of Jâmalakada-râya, for having repaired a breach in the tank. Another at Maddagiri, EC, XII, Maddagiri 14, now revised, says that Jinasênadêva's disciple Mâṇika.....ḷajinâtha made a grant for a *svâsti* for the god Mallinâtha and that.... ....gôvi Dânemaiya's wife Payama gave 20 *varahas* to provide for offerings of rice for the same god and for gifts of food. The date of the record appears to be 1531. Another at Kallukôṭe, EC, XII, Sîra 94, dated 1600, which has now been revised, states that Nâgaṇa-gauḍa, the *gauḍa* of Kallukôṭe, son of Kûḷappa-gauḍa, who was the son of Gaurigoṇḍa-gauḍa, who was again the son of Gangegoṇḍa-gauḍa, built the Mailâralinga temple at the village for the merit of his father. Two more stones at the village bear inscripions stating that the land bounded by them was the *mânya* or tax-free property of the same god.

141. Among the other records, a copy of a Telugu copperplate inscription found in a plam leaf manuscript in the possession of Pandit A. Srinivasarangachar of the Archæological office, which is dated 1606, records the grant of 1 *rûka* for every loom every year by all the Padmasâle weavèrs living in Roddam-nâḍu, Penagoṇḍa-sîma, Parigi-sthalam, Venkaṭâpuram, Dhâḷivaṭṭam, Śâsanakôṭa, Chôḷemari, Kalukuṇṭa, Miḍigêśi, Vengaḷammapalle, Honnavaram, Kaśinâyanapalle, Chikinâyanapalle, Bhûdhâḷi, Hiriyûru, Chaḷḷekere, Doḍḍêri, Kundilpi, Niḍigallu, Pâgoṇḍa, Chiyyêḍudurgam, Gutti, Tâḍiparti, Gurramgoṇḍa, Chandragiri, Gaṇḍikôṭadurgam and other places to the establisher of the Vêdic path, *âchârya* of both the Vêdântas, worshipper of the lotus feet of the god Venkaṭêśvara, Narasimha-tâtâchârya of the Śaṭhamarshana-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ, son of Rangayâchârya and grandson of Tirumala-Penagoṇḍa Peddappalâchârya. The reason given for the

grant is that on the occasion of a dispute about the use of a flag between the Paṭṭasâles and the Padmasâles in the temple at Peda-Dhâḷivaṭṭam (para 17), the donee took great pains on behalf of the Padmasâles, procured for them the same privileges at the temple as those enjoyed by them at Kadiri, Tirupati and other holy places and had a stone inscription set up to that effect. The Padmasâles are described as worshippers of the lotus feet of the god Mallikârjuna, as grandsons of the sages Bhṛigu and Makha and as sons of the sage Mârkaṇḍêya, as descendants, not born from the womb, of Gârgya, as promoters of the ? Bhâvanârûpa-vaṁśa, as of the Mârkaṇḍêya-gôtra and as belonging to the abode of Mahâlakshmi. A copper-plate inscription, of which only the last plate is available, in the possession of the *pûjâri* of the Mallêsvara temple at Miḍigêśi, Maddagiri Taluk, refers to the *agni-pravêśa* or entering fire of Millamma (para 18) and says that at that time she prayed for the prosperity of the Śeṭṭenôru family born by the favor of the god Mallêśvara of Miḍigêśi and exhorted her relatives not to neglect the service of the god. Its date appears to be 1612. An epigraph on a pillar in the Snâna-maṇṭapa on the bank of the Kapilâ at Nanjangûḍ, dated 1633, records a grant by Saṇṇa-Basava-gavuḍa of Mûgûr to provide for the fortnightly and monthly festivals of the god Nanjuṇḍêśvara of Nanjangûḍ. Another at Guṇḍârahalli, EC, XII, Pâvugaḍa 8, now revised, which seems to be dated 1642, appears to record that Bevvenâyaka and Nâgaṇṇayya set up a *vṛindâvana* at Guṇḍirahaḷi and granted some land for its upkeep. Another on the tower over the *garbhagriha* of the Mallinâtha-basti at Maddagiri, which appears to bear the date 1650, tells us that the tower was built by Sarvajña-śeṭṭi and his younger brother Geluvaiya's son Chiga-Nêmaṇṇa. Another on a beam of the Mallêśvara shrine at Basavanpura, Nanjangûḍ Taluk, says that the shrine was built by Bâlaṇṇa-seṭṭi of Śrîrangapaṭṭaṇa in 1726. A copperplate inscription, consisting of one plate measuring 1′ 10½″ by 8½″ in the Virakta-maṭha at Huḷiyâr, Chikkanâyakanhalli Taluk, dated 1802, records the grant of certain dues to the maṭha by the assembly of *gauḍas*, merchants and others. The institution is named Jvalatkaṇṭha-Mahantappa's maṭha and is said to be affiliated to the Muragi-maṭha of Chitaldrug. Then follow signatures of a very large number of people of various places. A letter in the possession of Saiyad Khassim, caretaker of Farîdullâ Shâh Makân at Sîra, which is named *inâmati-kâgaḍa* and appears to bear the date 1828, is written to the *fakîr* of the Makân by Venkappa, the *gauḍa* of Śîryaha, and *śyânabâga* Venkaṭêśaiya. It states that formerly during the time of Hyder Mîr-sâhêb had given 5 *koḷagas* of land, as a *mânya* to the Makân; that subsequently Mukundarâv gave a sanad granting only 2 *koḷagas* of land; and that according to this sanad the land is now made over to him. An English inscription on a tomb in the compound of the Travellers' Bungalow at Sîra records that Ellen, wife of Lieutenant and Adjutant H. M. Fergusson, 45th Regiment, M. N. I., died of cholera a Seerah on the 14th March 1846, at the early age of 16 after a brief but happy union of 40 days. An inscription at the Ânjanêya temple at Haḷe-Iṭakalôṭi, Maddagiri Taluk, dated 1865, records the renovation of the temple by Dâḷa-gavuḍa's son Îradâḷe-gavuḍa.

2. Numismatics.

142. The coins examined during the year under report were referred to in paras 37 and 50 above. Besides the large number of silver and copper pieces examined at Nanjangûḍ (para 37), 66 coins, consisting of 8 gold and 58 copper pieces, were examined during the year. The 8 gold coins were received for examination from the Archæological Superintendent, Poona, and the copper pieces from Mr. M. N. Rangasami Iyengar, Triplicane. Of the gold coins, 4 belong to Vijayanagar, 1 to Gaṇḍikôṭa and 1 to Śivâji; the remaining two being the so-called Lingâyat pagodas. Of the copper coins, 36 belong to Mysore and 21 to the Dutch East India Company; the remaining piece being a Muhammadan coin with an illegible legend. With the exception of some of the gold coins all the others have already been noticed in my previous Reports. Of the 36 copper coins of Mysore, 1 is a pre-Muhammadan 1-pie piece with an elephant surmounted by the sun and moon on the obverse and double cross lines with symbols in the interspaces on the reverse (see *Report* for 1913, Plate IX, figure 8). All the others are coins of Tippu, 4 dated A. M. 1215, 1 each dated A. M. 1217, 1218 and 1223, 13 dated A. M. 1224 and 5 dated A. M. 1225, the remaining 10 being undated or bearing illegible dates. Of the 4 coins of A. M. 1215, two are 4-pie pieces minted at Bangalore, and two,

1-pie pieces minted at Paṭan. The coins of A. M. 1217 and 1218 are 1-pie pieces struck at Paṭan, while that of A. M. 1222 is a 2-pie piece also struck at Paṭan. Of the 13 coins of A. M. 1224, three are 4-pie pieces minted at Nagar, two, 2-pie pieces, and eight, 1-pie pieces, all minted at Paṭan. Of the coins of A. M. 1225, one is a 2-pie piece, and four, 1-pie pieces, all struck at Paṭan. Three of the undated coins are 4-pie pieces, 1 struck at Nagar and 1 at Faiz Hisâr (or Gooty), the place of mintage being illegible on the 3rd; two, 2-pie pieces, 1 minted at Paṭan and 1 at Bangalore; and five, 1-pie pieces, 3 struck at Paṭan and 2 at Nagar. Almost all these coins are described and illustrated in my *Reports* for 1912 and 1913. The 21 coins of the Dutch East India Company are ¼ stiver pieces known as *ṣallis* in Southern India. They may be divided into four classes according to the position of the lions on the reverse as illustrated by figures 33-36 on Plate XIV of my *Report* for 1914. We have 10 pieces of class 1, bearing the dates 1705, 1728, 1744, 1753, 1758, 1764, 1765, 1785 and 1786; 4 of class 2, dated 1744, 1745, 1755 and 1787; 6 of class 3, dated 1753, 1754, 1781 and 1784; and 1 of class 4, dated 1789.

143. Of the 4 gold coins of Vijayanagar, 2 belong to Krishṇa-Dêva-Râya (see my *Report* for 1909, Plate IX, figures 6 and 7; and *Report* for 1912, Plate V, figures 49 and 50), and 2 to Venkaṭapati-Râya (I or II). The obverse of the latter bears a standing figure of Vishṇu under a canopy, and the reverse, the legend (1) *Śrî-Venka* (2) *ṭêśvarâ* (3) *ya namaḥ* in three lines in Nâgari characters (see Elliot, figure 105; Vincent Smith, Plate XXX, figure 32; Bidie, figures 15 and 15 *a*). Some scholars are of opinion that these specimens were also coined at Raidrug, Bellary District, by Venkaṭapati Naiḍu, the Pâḷegâr of that place. One coin has the same obverse as that of Venkaṭapati-Râya's coins, but bears on the reverse a legend in three lines in debased Nâgari characters. This is attributed by some to Râma-Râja of Vijayanagar on very weak grounds; and according to Bidie the legend reads (1) *Śrî-Râm* (2) *Râja-Râm* (3) *Râm Râja*, but it is difficult to find any of these words in it. This coin is also known as the "Gaṇḍikôṭa pagoda". It is supposed to have been issued by Timma Naiḍu, Pâḷegâr of Gaṇḍikôṭa in the Cuddapah District. This theory is probably correct. (For figures of this coin see Elliot, figure 176; Vincent Smith, Plate XXX, figure 31; Bidie, figure 16). Another is a "Chhatrapati" coin bearing on the obverse the legend (1) *Chhatra* (2) *pati* and on the reverse the legend (1) *Râja* (2) *Śiva* with the sun and moon (an inverted crescent) above. The legends are in two lines in Nâgari characters. This is evidently a coin of Śivâji. The remaining two coins represent the so-called Lingâyat pagoda. According to Bidie (page 41) the obverse shows a figure which may be the linga with a snake-like scroll on it, and according to Vincent Smith (page 318), an obscure device, a heart-shaped figure with projecting lines and pellet. The reverse, in the opinion of Bidie, probably represents the yôni, or linga and yôni combined. The device probably represents a conch-shell. The "snake-like scroll" looks very much like a Persian letter. (Bidie, figure 8.)

3. Manuscripts.

144. Some of the manuscripts examined while on tour during the year under report have already been briefly referred to in paras 12, 13, 17, 20 and 45. Among the works contained in the manuscripts examined, the following perhaps deserve notice:—(1) Kêraḷîya, a work on astrology by Yavanâchârya, treating of twelve *bhâvas* such as *tanu-bhâva*, *dhana-bhâva*, *bhrâtṛi-bhâva*, *mâtṛi-bhâva* and so forth both in poetry and prose; (2) a commentary on Boppanna-bhaṭṭiya by Mâchana-sûri's son Mâdhava, a resident of Munikûṭâlaya; (3) Vaidya-chintâmaṇi by Vallabhêndra, son of Amarêśvarabhaṭṭa; (4) Uttarakâṇḍa-champu by Râghava-guru of the Śrîvatsa-gôtra; (5) a commentry on Bhâgavata-champu by Akkayya-vidvân, disciple of Vallayârya and brother's son of Viśvanâtha, author of Śâstradîpikâ; (6) a commentary styled Kâmadôgdhrî on Sûrya-siddhânta by Tanmayârya, son of Mallâdhvari, a resident of Parigipura, grandson of Mallayajvâ and great grandson of Honnârya; (7) Bhâskara by Bhaṭṭa-Nîlakaṇṭha, son of Mîmâmsaka-Bhaṭṭa-Śankara; (8) Râjaśêkhara vilâsa, a didactic prose work consisting of stories said to have been related by Rasikaśêkhara, disciple of Navîna-Kâḷidâsa, to his friend Subuddhi; (9) Jyôtishasaṃhitâ by Vṛiddha-Parâśara; (10) a commentary on Śrîpati's Jyôtisharatnamâlâ by Śrîdhara; (11) Rasika-rasâyana, a work on rhetoric; (12) Rasasanjîvani, a work on medicine; (13) a Telugu commentary on Jayadêva's Gîta-gôvinda; (14) Sarvâgama-śikhâmaṇi, a Kannaḍa prose work containing sayings of

Vīraśaiva teachers; (15) Nânârtha-gurubôdhasâra, a Kannaḍa work on Vêdânta by Antaranga-yôgi, disciple of Parâśara-parivrâjakârya, Vyâsa-bhaṭṭâraka and Mukunda-guru; (16) a Kannaḍa commentary on Bhagavadgîtâ by Râmakrishṇa; (17) Vallikaṇṭhâbharaṇa, a Kannaḍa poem by Nandinâtha; and (18) Râjanṛipa-charita, a Kannaḍa poem in the *sangatya* metre giving an account of the Mysore king Râja-Oḍeyar.

145. Of the other works examined during the year, *Sanatkumâra-vâstu* is a Sanskrit work bearing on architecture by Sanatkumâra. It gives rules for building houses, temples, cars, etc. The author says that he gives the essence of the works on the subject written by Brahma, Śukra, Yama, Bhârgava, Ângirasa, Gautama, Gârgya, Manu, Vyâsa, Bṛigu, Viśvakarma and others. *Jyôtishasamhitârṇava* is a Sanskrit work on astrology by Kadambêśvara, son of Viśvêśvara-mahâprasâdi. The author was patronised by the king Pratâpa-Rudra-Dêva-Gajapati and had among others the title *Bhaṇḍâradhârta-kartavya*. He calls himself *âsthâna-mahâprasâdi*. *Nannayjâgaḷa-chârîtra* is a Kannaḍa poem in the *sangatya* metre, giving an account of a Vīraśaiva devotee named Nannayya, written in 1578 by the Vīraśaiva poet Parvatadêva, disciple of Virûpâksha of the Oṇṭettina-maṭha of Divyanagara. *Prabhudêvara-purâṇa* is likewise a Kannaḍa poem in the *shaṭpadi* metre, giving an account of the Vīraśaiva teacher Prabhudêva or Allama, by the Vīraśaiva poet Harîśvara, disciple of Tôṇṭadâchârya of the Yeḷandûr *maṭha*, who lived at the close of the 17th century.

A few words may also be said here about some lithographed works noticed during the year including two or three of Krishṇa-Râja-Oḍeyar III, mentioned in para 137. *Bhuvanapradîpikâ* is a Sanskrit work written in 1808 under the patronage of this king by Râmakrishṇa-śâstri of Hassan with a Kannaḍa commentary by himself. It is a sort of encyclopædia giving information on a variety of subjects such as creation, time, the Manvâdis, geography, astronomy, history of Southern India and of Mysore with many details about his patron Krishṇa-Râja-Oḍeyar III, the Purâṇas, duties of the four castes and religious orders, Yôga and Vêdânta. Among the Jaina kings of Tuṇḍira-dêśa are named Satyandhara, his son Jîvandhara, his son Yaśôdhara, his son Guṇapâla, his son Yaśahpâla, his son Prajâpâla, his son Lôkapâla, his descendant Himaśîtala who ruled from Kali 1125 Piṅgala and in whose reign Akalanka vanquished the Bauddhas; then followed Harivikrama, Śimhavikrama, Śataratha, Nyâyaratha and Dharmaratha whose son Châmuṇḍa-Râya set up Gommaṭa, 49 cubits high, at Śravana Beḷgoḷa in Kali 600 Vibhava. In Śaka 778 Dhâtu Vinayâditya-Ballâḷa built Yâdavapuri. In Śaka 1093 Khara kings of the lunar race, known as Narapatis, built Vijayanagara. In Śaka 1258 Dhâtu Mâdhavârya-mantri built Vidyânagara and enthroned Bukka. On becoming a *sanyâsi*, he attained celebrity as Vidyâraṇya-muṇîndra. Here we have a clear statement of the identity of Mâdhavâchârya with Vidyâraṇya. Another poet, Śrînivâsa-kavisârvabhauma, who was also patronised by this king, has written several works, of which one named *Krishṇanṛipa-jayôtkarsha* is worthy of notice. It is in praise of his patron and composed in prose and verse in such a way that with a little alteration in punctuation it becomes either a Sanskrit or Kannaḍa work. The works by the king himself are generally prefaced with a *chûrṇikâ* similar to the one referred to in para 137 and are profusely illustrated. Of these, *Dêvatâdhyâna-mâlikâ* gives the *dhyâna-ślôkas* with pictures to illustrate them in each case of sixty deities such as Châmuṇḍâ, Jvalajjihvâ, Mantriṇî-Śyâmalâ, Daṇḍinî-Vârâhî, Mahâkâli, Mahâlakshmi, Mahâsarasvati, Vaśyamukhî, Bâlâdêvi, Śûlinîdêvi, Pratyangirâdêvi, Gangâ, Lakshmîhayagrîva, Lakshmîvarâha, Śimśumâra-mûrti, Śarabha, Aghôra, Dattâtrêya, Sûrya, Chandra, Manmatha and so on. *Sûryachandrâdi-vamśâvataraṇa*, written in 1851, gives with suitable illustrations one hundred episodes each from the Râmâyaṇa and the Mahâbhârata and the adventures of the royal brothers Yadu-Râya and Krishṇa-Râya, the progenitors of the Mysore dynasty of kings. *Dêvatânâma-kusumamanjari*, styled *Dêvatâshṭôttarâshṭôttara* in para 137, written in 1859, gives the 108 names or descriptive epithets, not only of deities such as Vishṇu, Śiva, Lakshmi, Gauri, Sîtâ, Rukmiṇi, Bhairava, Nandi, etc., but also of great men such as Buddha, Śankara, Râmânuja, Madhva, Vidyâraṇya, etc., and of things such as the Mysore throne, the royal seal, weapons, Rudrâksha, etc., numbering in all 108. It may be of interest to note here the description given of the Mysore throne:—

The throne is adorned with golden plantain posts and golden mango leaves; has a bird set with jewels at the top of the shaft of the umbrella; is rendered charming by female figures at the sides of the flight of steps; has pearl tassels around the umbrella; has a tortoise seat, *yâḷis* on two sides, and creepers on four sides; has on the east face elephants, on the south horses, on the west infantry, and on the north chariots; has Brahma on the south, Śiva on the north and Vishṇu in the middle; has Vijaya and other four lions, two *śarabhas*, two horses, and four swans at the angles; is beautified by figures of the regents of the directions and Nâga nymphs; is decorated with the *svastika* diagram and a pearl awning, and is open on all sides.

General Remarks.

146. The architectural and iconographic illustrations and notes, the publication of signed works of individual artists and the notices of newly discovered early records of historical value in these Reports continue to receive the warm appreciation of scholars in India, Europe and America. One scholar writes from England: "The grave news from France makes it difficult for me to take as much interest as usual in our favourite pursuits, but in spite of that and illness I have gone through your Report carefully and noted the main points which strike me. The Report, as asual, is full of novel and valuable matter. I observe your active progress in publications completed or in hand. Para 15, the reliefs at Belur representing the courts of Vishṇuvardhana and his son; para 20, the unique 4-celled temple at Doḍḍa Gaddavalli; paras 73-81, the genuine early Ganga records; paras 86-88, the Punnâṭa inscription; para 154, the new Hoysaḷa gold coins; and there are many other things. I do not know how you find time to do so much and so thoroughly. Probably your Reports may be ranked as the best in India." Another scholar writes: "I always look forward with interest to the perusal of these valuable Reports, and the present one fully maintains the well-established reputation of your Department. The architectural and artistic discriptions are, as usual, full and difinite and they will be of great value in the study of the Sanskrit *Śilpaśâstras*, which, I am glad to know, is now seriously taken in hand. The photographs of signed sculptures are again highly welcome: two of the works, the Sarasvati by Haripa and the Vêṇugôpâla by Madhuvanna, seem to me fine. In the Epigraphical Part the inscription of Durvinîta and the Mâmbaḷḷi Plates are, no doubt, the most important records. They continue the demonstration of the genuineness of the early Ganga inscriptions, being in full agreement with those previously known. I believe that the work of the Mysore Archaeological Department in connection with this dynasty will always be remembered to its credit." Another writes: "As usual, your Report is most interesting and instructive, and too much praise cannot be given to the beautiful and helpful illustrations." Another again writes: "The illustrations in your Report are, as usual, an outstanding feature, and as admirable as ever. Those of the Nuggihalli temples, I and V, and the figures, IV and VII, are very effective." Another writes from Scotland: "I have read your Report with great interest and profit. It is unnecessary to say more than that it equals in value its predecessors. I make instead two suggestions which may perhaps be carried out in future Reports. The first is simply to repeat the desire expressed by others for the provision of an Index. The Reports are far too valuable to be left without this indispensable aid to rapid reference. The second is the Hope that in futare Reports some further details may be given of manuscripts which are not already noticed in the existing Catalogues." Another writes from Denmark: "As usual, your Report contains a great store of material admirably edited and illustrated, and is a splendid record of your fine energy and scholarship. When you have done so much, it might seem unappreciative to ask for more, but I think the suggestion made by one of your correspondents that an Index to the Series should be put in hand is only a tribute to the excellence of your work, and I am sure all students of Indian art and history would be glad if you could see your way to carry out this suggestion." Another writes from Holland: "Your Report is a valuable record of scholarly work." Another writes from America: "Like its predecessor, the Report for 1916, your present Report is a very valuable and much esteemed account containing material most worthy of the careful and scholarly reproduction of plates and figures found in it."

A European scholar in India writes: "Once again I must say that your Report for the last year has fulfilled the expectations of those interested in your work. It is another gem which will be added to the Archæological Treasure with which you are enriching Mysore year after year. I have read the Report from cover to cover, and the interest has been maintained throughout. Yet, several portions have attracted my attention more particularly: such are, for instance, those relating to the temples of Dodda-Gaddavalli, whose quadruple dimensions are, as you remark, a unique feature of Hoysaḷa Architecture, of Grama, the three fast-crumbling ones of Nuggihalli where occur rare instances of a Kâḷi flanked by Vaishṇavi *dvârapâlikas*, and a Vishnu flanked by Parvati and Sarasvati, the fine Dravidian shrines of Yelandur and of Agara, the fanes at Kalale and the little known ones of portions of Kolar District. I am highly pleased also at your discovery of fresh examples of Tippu's broad-mindedness and tolerance, *viz.*, his presents to the temples at Kalale and at Melkote of silver ritualistic vessels for worship of the gods. I was struck also with the undertone of despondency that runs throughout the pages of your Report, despondency caused by the ever to be regretted neglect by responsible officers of the Revenue and Public Works Departments of these magnificent relics of a glorious past which are slowly disappearing before our eyes through want of conservation. I feel strongly on this point and trust that something tangible will be done in the near future by the powers that be. Your discovery of the first Tamil Mâstikal that has yet been found in the State, and of *Tengalai* castemarks on four Prahlâdas sculptured on screens in the Kesava temple at Belur is also of far-reaching importance. Please then accept once more my heart-felt felicitations for the splendid result of another year's strenuous but at the same time highly successful work." Another scholar writes: "I congratulate you on keeping up the high standard which has won for the Mysore Archæological Department so high a repute of recent years." Another writes: "I find your Report interesting reading, particularly as you give illustrations, for I am much interested in the iconography of the Devatas for which the Dhyanas in the Tantras are so necessary. One or two of the figures have great artistic value. I am pleased to know that in Mysore as elsewhere an increased interest in the Art of this country has led to practical measures, and congratulate you on the Report for which you are responsible." A Ceylonese scholar writes: "I have read your Report with very great interest. It is a record of most excellent work, highly creditable to you and to your Government." An Indian scholar writes: "I find your Report extremely interesting, particularly the description of Lakashminarasimha and Sadasiva temples illustrated by photographs and plans. The former seems to be a splendid monument both from an architectural and artistic point of view, and I congratulate you on possessing such fine monuments in your circle."

It is pleasing to note that this year's survey has brought to light a number of artistic Hoysaḷa structures which had not been noticed before. As a general rule Hoysaḷa temples are built entirely of potstone; but this year instances have come under notice of such temples built either partly of granite and partly of potstone (para 38) or entirely of granite (para 40). Another noteworthy structure that has come under notice is a Dravidian temple with three cells (para 34), this feature being peculiar to Hoysaḷa structures. A number of *mâstikals* characterised by certain peculiarities has been noticed in paras 12, 13, 30 and 32, though it has been possible to illustrate only one of them, that too not of a high order of merit (Plate V, 3).

In compliance with the desire expressed by some of the scholars quoted above, the preparation of an Index to the Archæological Reports has been taken in hand. It is hoped that the necessary assistance for the work will be afforded by Government.

Among the illustrations of architecture and sculpture in the present Report, Plate I gives the south view of the Îśvara temple at Arsikere, a typical specimen of Hoysaḷa architecture. Plates VI and VII illustrate the elegant Chennakêśava temple at Aralguppe and exhibit three signed images executed by Honôja, a new name not met with hetherto. Plate V illustrates the Galigêśvara temple at Heggere, a small but very fine Hoysaḷa building, and a *mâstikal*. Plates II and III illustrate two Muhammadan buildings at Sira. Plate IV shows a side view of the Yôgamâdhava temple at Śeṭṭikere with the metallic figure of a warrior, and Plate VIII a side view of the shrine of the goddess in the Varâhasvâmi temple at Mysore.

Plate IX exhibits three inscribed metallic images, one the processional image of the temple, the others figures of Śrîvaishṇava teachers. On Plate IV is also shown the ornamental wooden doorway of a temple at Chikkanâyakanhalli. Lastly, Plate X shows the artistically executed *santânâmbuja* or "progeny lotus" (see para 137), giving the genealogy of the Mysore kings.

I have again to urge upon the notice of Government the urgent necessity for making early arrangements for the conservation of all the artistic structures in the State. In the interests of these noble monuments it is absolutely necessary to introduce the Ancient Monuments Preservation Act as soon as possible. A special allotment in the annual budget is also very necessary for their systematic conservation. It will be seen that one of the scholars quoted above expresses himself very feelingly on this matter.

The Tagare plates of the Ganga king Polavîra (paras 73-75) are of great historical importance and form a welcome addition to the number of the genuine records of the early Ganga dynasty brought to light in my previous Reports. The Tagare plates of the Kadamba king Bhôgivarma are also of some historical value as mentioning two new kings of that early dynasty. The stone inscription of the Ganga king Śrîpurusha (para 76) is of considerable interest, as being the only lithic record, yet discovered, of that king with a Śaka date.

R. NARASIMHACHAR,
Director of Archæological Researches in Mysore.

BANGALORE,
14th September 1918.

WD 879-GPB-350-18-2-19

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1919

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1919

Report of the Archæological Department.

No. G. 16394-5—G. M. 128-19-2, DATED 17TH JANUARY 1920.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

GENERAL AND REVENUE DEPARTMENTS.

READ—

The Report of the Director of Archæological Researches in Mysore on the progress made in the Archæological Survey of Mysore for the year ending 30th June 1919.

Order No. G. 16394-5—G. M. 128-19-2, dated 17th January 1920.

Recorded.

2. The Director made short tours in the months of January, February and May 1919 in Bangalore, Tumkur and Mysore Districts, with the object of making a re-survey of portions of these districts and of inspecting some temples of archæological interest. He inspected 102 villages and examined 180 new records.

3. *Work at Headquarters.*—The work done at headquarters is given in detail in paragraphs 43—59 of the report. One hundred and eighty-eight records were copied during the year. A set of copper plates received from the Agent of the Paradesiswami Matha at Keregodi Rangapura, Tiptur Taluk, is of some historical value, as it records a grant by a Ganga King, Rajamalla II, to a Saiva Teacher of the name of Netra Siva in the 9th Century.

Two monographs, one on the Kesava temple at Belur and the other on the Lakshmi Devi temple at Dodd-Gaddavalli Nos. II and III of "Architecture and Sculpture in Mysore" in the Mysore Archæological Series, were printed during the year. The translations of the Kannada texts of the revised edition of the Sravana-belagola volume and the General Index to the volumes of the Epigraphia Carnatica made some progress during the year.

About 200 photographs of views of temples of artistic merit were prepared and sent to the Deputy Commissioners of Hassan and Kadur for sale to the public. About 45 photographs were sold in the Archæological Office. Forty copies of the Monograph on the Kesava temple were also sold during the year.

4. The report was received late, though proposals for the additional quantity of diacritical and accented type were sanctioned with the object of facilitating the work of printing it in the Government Press. The Superintendent, Government Printing, is requested to make proper arrangements for the timely printing of the reports in future.

C. S. BALASUNDARAM IYER,
Chief Secy. to Govt.

To—The Director of Archæological Researches in Mysore.
The Superintendent, Government Printing.
THE PRESS TABLE.

1d.—C. R.

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NORTH VIEW OF SANTISVARA-BASTI AT NITTUR

Mysore Archæological Survey]

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1919.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

By Government Order No. G. 27—G. M. 177-17-20, dated the 2nd July 1918, Dr. A. Venkatasubbaiya was allowed to continue to work as my Assistant, and by Government Order No. G. Camp 5—G. M. 1-18-20, dated the 3rd May 1919, he was directed to rejoin duty on return from leave. He rejoined duty on the 12th May 1919.

2. According to Government Order No. G. 12984-5—G. M. 320-17-6, dated the 2nd January 1919, the personal allowance of Mr. T. Namassivayam Pillai, the Photographer and Draughtsman of my office, was raised from Rs. 5 to Rs. 30 per mensem.

3. In Government Order No. G. 7340-1—G. M. 95-18-2, dated the 10th October 1918, sanction was accorded to the retirement of Pandit A. Anandâlvar, the senior copyist of my office, with effect from the 16th September 1918.

4. In their Order No. G. 7338-9—G. M. 87-18-6, dated the 10th October 1918, Government sanctioned the confirmation of S. Bommarasa Pandit and Pandit N. Nanjunda Sastri as Head Clerk and Kannada Clerk respectively of my office.

5. In Government Order No. G. 26552-3—G. M. 87-18-23, dated the 27th May 1919, sanction was accorded to the continuance of the temporary establishment for the Archæological office for a further period of one year from the 1st July 1919.

6. In their Order No. G. 11757-9—Education 148-18-39, dated the 31st May 1919, Government directed the transfer of the services of the copyists working in the Oriental Library to the Archæological Department.

7. Abdul Rahiman, Assistant to the Photographer of my office, was allowed to retire from service under Article 327 of the Mysore Service Regulations with effect from the 17th May 1919.

8. By Government Order No. G. 27474-7—G. M. 38-18-21, dated the 6th June 1919, the deputation of Mr. M. A. Narayana Iyengar, M.A., B.L., Maharani's College, Mysore, for a period of six months, was sanctioned for assisting me in the revision of the historical portion of the *Mysore Gazetteer*.

9. Dr. A. Venkatasubbiya had privilege leave for 27 days and leave without allowances for nearly 7 months. Mr. Rama Rao had privilege leave for 29 days. M. V. Srirangachar had leave without allowances for 2½ months and resigned the appointment on the 16th September 1918. Pandit Venkannachar had privilege leave for nearly 2½ months; A. Sesha Iyengar for nearly 1½ months; Pandit Anandalvar for 16 days; N. Nanjunda Sastri for 14 days; and M. A. Ramanuja Iyengar for 12 days.

Tours: Exploration, Inspection of Temples, etc.

10. Pressure of work at headquarters did not admit of my undertaking long tours during the year under report. Short tours were, however, made in the Bangalore, Tumkur and Mysore Districts in January, February and May 1919 with the object of making a resurvey of portions of the abovementioned districts and of inspecting a few temples of archæological interest. The resurvey has resulted in the discovery of about 180 new records including a number of copper plates and

sanads, and of a few artistic structures not noticed before. I left Bangalore for Ânekal on the 20th January 1919.

11. Ânekal has several temples, of which the Chennakêśava is probably the oldest. It is a fine structure facing east with a *mahâdvâra* or outer gate to the south. The *navaranga* or central hall has four sculptured pillars supporting a ceiling carved with a lotus bud. The sculptures on the pillars illustrate the stories of several of the ten incarnations of Vishṇu such as the Narasimha, the Krishṇa and the Vâmana. Among other noticeable carvings are a figure of Vishṇu with fourteen hands and a large conch-shell. In the *sukhanâsi* or vestibule are kept two sets of *utsava-vigrahas* or processional images, a figure of Hanumân and three stone figures of Âlvârs or Śrîvaishṇava saints. The god of the temple is said to have been set up by the Pâṇḍava prince Arjuna. The outer walls are decorated with pilasters and three niches surmounted by small *gôpuras* or turrets on the three sides of the *garbhagriha* or adytum. There is a figure of Hanumân to the right of the *mahâdvâra*. The Amritamallikârjuna temple is a pretty large building facing east with a *mahâdvâra* and a good *dîpa-stambha* or lamp-pillar in front. The pillar, about 20 feet high, stands on a raised pedestal, about 5 feet high, and has on the west face Gaṇapati, on the north Vîrabhadra, on the south Nandi, and on the east a four-armed figure, about 2½ feet high, of Śiva standing on a chariot, the upper hands holding an axe and an antelope, the lower a bow and an arrow. The Śiva figure is rather peculiar: it is perhaps intended to represent that god as the destroyer of the Tripura demons. The lintel of the *sukhanâsi* doorway shows a *linga* flanked by elephants instead of the usual Gajalakshmi. To the north of the temple in the *prâkâra* or enclosure is the shrine of the goddess. The Bhavânîśankara temple, said to have been erected by one Annadânappa about 200 years ago, has three cells standing in a line, the central one having a linga known as Bhavânîśankara, the north a good figure of Pârvati and the south a linga called Nanjuṇḍêśvara said to have been set up some 50 years ago. The central cell has also the processional image together with a standing figure of Gaṇapati and the *astra-dêvate*, *i.e.*, a trident standing on a pedestal. In the south cell are also kept the processional images of the Amritamallikârajuna and the ruined Gangâdharêśvara temples, the former being what is known as Sômâskanda-mûrti, consisting of the group Śiva, Pârvati and child Skanda or Subrahmaṇya (Plate II, 1), and the latter Umâmahêśvara. The centre of the *navaranga* is paved with a smooth stone slab, measuring 6½ feet by 3½ feet, which is said to be the stone cot used by a former chief of the place. It is semi-circular at one end and is carved with two parrots. It is said that its four ornamental legs are buried in the ground. The *navaranga* has also pretty good figures of Gaṇapati, Chaṇḍêśvara, Lakshmînârâyaṇa and Sûrya. There is likewise a rude standing figure in a niche with folded hands, which probably represents the founder of the temple. The short lamp-pillar in front has Indra on the east face, Nandi on the south, Gaṇapati on the west and a lotus on the north. In a shrine in the enclosure is a good marble figure of Śankarâchârya, recently set up.

Ânekal temples.

12. The Vêṇugôpâla temple is said to have been founded about 100 years ago by Raghupataiya, a high officer under a former chief of the place. The god, about 3 feet high, is flanked by consorts. Raghupataiya is also said to have founded the *agrahâra* (or rent-free Brâhman village) Kammasandra, about 2½ miles from Ânekal, and to have erected the Râma and Śiva temples there which have now gone to ruin. The Dharmarâja temple enshrines colored wooden figures of the Pâṇḍava brothers and their consort Draupadi. There is also a stone figure, about 1 foot high, of Dharmarâja, seated in *lalitâsana* or with one leg dangling, holding a *gadâ* or mace in the right hand, the other hand being placed on the thigh. The processional images are metallic figures of Arjuna and Draupadi, the former armed with a bow, an arrow and a quiver. In front of the temple is a small shrine containing a standing figure, about 3 feet high, of Pôtalarâju, holding a sword in the uplifted right hand and a dagger in the left. In the *prâkâra* is a miniature Muhammadan tomb newly set up with a *panjâ* or metal hand. The meaning of this is not clear. The annual festival takes place in the month of Chaitra (April), and in the procession Draupadi has precedence over the others. Dharmarâja is not taken out. Outside the temple at some distance is a circular mud embankment, said to represent Saindhava who treacherously killed Abhimanyu in the Mahâbhârata war, and during the festival a huge head is fixed on the embankment

1. MATALLIC FIGURE OF SOMASKANDA-MURTI IN BHAVANISANKARA TEMPLE AT ANEKAL

2. STONE FIGURE OF VITHALESVARA IN VITHALESVARA TEMPLE AT HOSKOTE

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and cut off. Sham fights also take place during the festival in imitation of the battle in which Abhimanyu was killed. The Timmarâyasvâmi temple, situated at a distance of about a mile from Ânekal, has been recently renovated with the materials of the ruined Venkaṭaramaṇasvâmi temple at Haḷehalli. So, the inscription EC, IX, Ânekal 46 of Haḷehalli is now here. The god is what is known as *udbhava-mûrti*, an upright round stone said to be of the shape of a serpent (*śêshâkâra*) and supposed to have emerged from an anthill (*valmikôdbhava*). We have the usual tradition that the god revealed himself in a dream to a chief of the place and that the dropping of milk by a cow led to the discovery of the god. The car festival takes place on a grand scale in Chaitra (April) every year, at which about 10,000 people are said to collect together. There are several *maṇṭapas* and other buildings to accommodate pilgrims during the festival. Behind the temple is a neat little shrine once dedicated to Nârâyaṇa, but now containing a figure of Hanumân.

An ancient site.

13. To the south of Ânekal is what looks like the site of an ancient city, now known as *Śâsanada-biḍu* (the inscription plain) and *bûdi-hola* (the ash field). It is full of ashes, bones, and pieces of old pottery with various kinds of ornamentation. The pottery mostly resembles that found on the Chandravalli site at Chitaldrug (see *Report* for 1909, para 12). A few old bricks and neolithic celts were also picked up on the site. No information is available about the city which once stood here. The site is now being dug up for the ashes which are carted away for being used as manure for the fields. Two new inscriptions, one Tamil and one Kannaḍa, were found here. EC, IX, Ânekal 48 was also correctly copied. While at Ânekal I examined nearly 250 palm leaf manuscripts in the private libraries of Messrs. Nanjundabhatta, Sivarama Sastri (senior), Sivarama Sastri (junior) and Sitarama Sastri. Most of the works contained in the manuscripts are printed. Besides works of general literature such as poems and dramas, the manuscripts were found to contain works bearing on astrology, ritual, medicine, rhetoric, grammar, *dharma-śâstra* and *vratas* or observances. There are also Rik and Yajus saṁhitâs, pada-pâṭhas, several Brâhmaṇas and Upanishads, Śrauta gṛihya-and dharma-sûtras, itihâsas and purâṇas, and commentaries on the Brahma-sûtras, smṛitis, poems, dramas and rhetorical works.

Manuscripts.

Places in Ânekal Taluk.

Vaṇakanhalli.

14. Vaṇakanhalli is named Vaṇṇakkarpaṭṭaṇam in the Tamil inscriptions of the place. Three new Tamil epigraphs were copied here. One of them refers to a boar-hunt and the slab on which it is incised has at the top a boar which is attacked by two dogs both in front and behind. Jigaṇi has a large tank with a sluice in the form of a lofty four-pillared *maṇṭapa*. The village is called Śuguṇi in the Tamil records. The inscriptions Ânekal 76 and 77 here are fragmentary Ganga records not connected with each other. Number 76 is in the ruined house of Siddhanti Subrahmanya Sastri, a former Kannada Pandit of the Madras Presidency College and a famous commentator of several Kannada works. The Varadarâja temple at the village appears to be an old structure. The Chennakêśava temple at Hâragadde, known as Pâraṅgaḷani in the Tamil epigraphs, is a pretty large Dravidian building. The god, about 5 feet high, is a good figure flanked by consorts, all the three standing on a large well-executed *gômukha* (or a stone platter with a spout resembling a cow's face). In the *navaranga* is a seated figure, about 3½ feet high with pedestal, of Vishvaksêna. Four new Tamil inscriptions were copied at the temple. The Kannaḍa poet Lakshma, the author of a Bhârata, Rukmâṅgadacharite and other works, was a native of this village and a devotee of this god. In his works, which are all dedicated to this god, the village is named Khagapuri. Tradition has it that though illiterate he acquired poetical skill by the grace of Vishvaksêna mentioned above. He flourished in the first half of the 18th century and the present officiating priests of the temple are his lineal descendants. A new inscription was discovered at Sôlûr, another at Sabbamangala, and two more, of which one is Tamil, at Haḷehalli.

Jigaṇi.

Hâragadde.

Lakshma.

Sarjâpura.

15. Sarjâpura with some villages in the neighbourhood was granted as a *jâgîr* to Hâfiz Muhammad Khân during the time of Aurangazîb. It is said to have been subsequently resumed during the time of Divân Pûrṇaiya. No local Muhammadan was able to give me definite

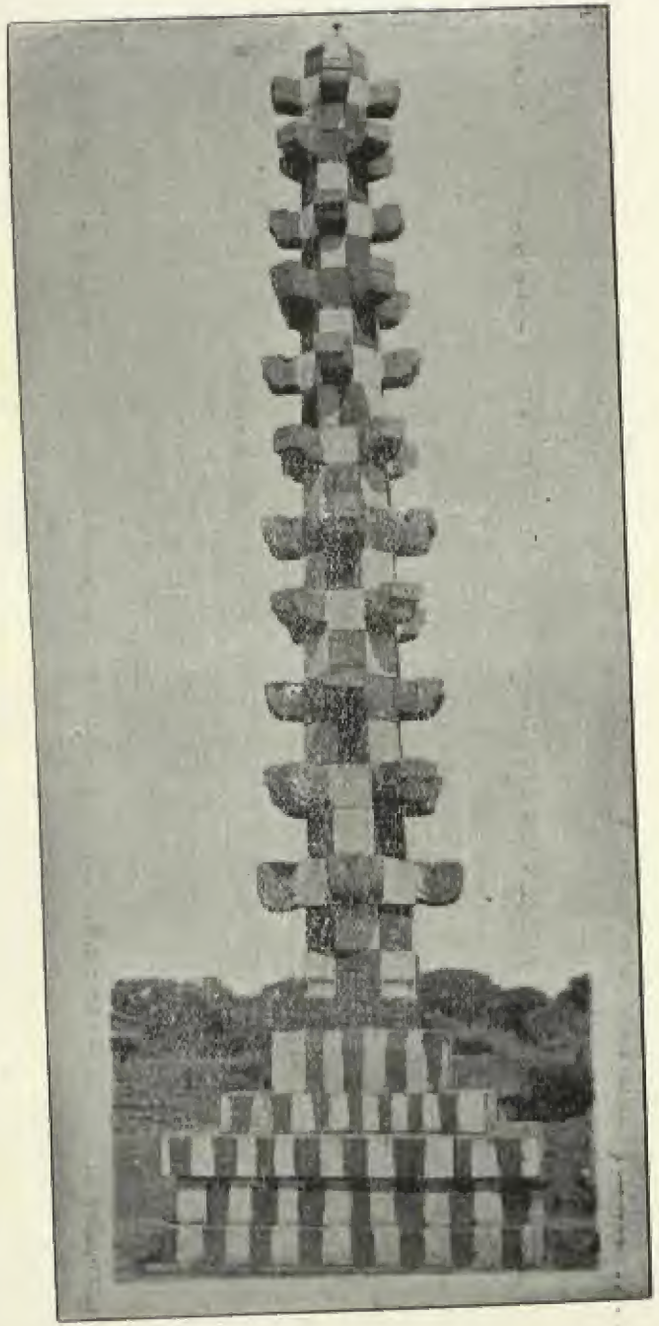
information about either the *jâgîr* or the Jâgîrdâr. Gulâm Husên Khân, a lineal descendant of the Jâgîrdâr, is said to have some old *sanads* with him. But this individual is not a resident of the village. The ruined Chennakêśava temple in the fort must have been a very good building judging from the sculptures on its outer walls which illustrate the stories of the Narasimha, Krishṇa and other incarnations of Vishṇu. From an inscription newly discovered in the temple it appears to have been erected by the Sugatûr chief Tamme-Gauḍa in about 1526 during the reign of the Vijayanagar king Krishṇa-Dêva-Râya. The sculptures have been defaced or chiselled out. The Jâgîrdâr is said to have erected a structure over the temple for enshrining a hair of Muhammad's mustache (*âsâre sharîf*). The walls of the structure are still to be seen. The eastern portion of the temple has now become the dwelling place of some Muhammadan, and the western portion adorned with several sculptured pillars is used as a latrine by the residents in the neighbourhood. To the north-west of the village are the tombs of the Jâgîrdâr and his wife and an annual *urs* or festival takes place in their honor in the month of Moharram. The Mahâbilvêśvara temple, recently renovated, has three cells standing in a line enshrining a linga, Gaṇapati and Pârvati. The *navaranga* has figures of Sûrya, Varadarâja, Hanumân and Chaṇḍikêśvara. The Kôdaṇḍarâma temple has likewise three cells standing in a line : the middle cell has a good figure, about 4 feet high, of Râma together with those of Lakshmaṇa and Sîtâ ; the right cell Hanumân, said to have been set up by Vyâsa ; and the left cell is vacant. Ramacharya, the *archaka* of the temple, produced some old papers in his possession. One of them is an order issued in 1833 by Fauzdâr Bâpûrâya to Âmil Śêshaiya telling him that a grant of 3 *varahas* has been made to the *archaka* of the temple, and asking him to pay him every day 8 pies out of the customs duties for the purchase of camphor and incense. Another records a stipulation in 1803 by the weavers that they would pay to the temple one pie for every cloth manufactured by them. The *archaka* also showed me some manuscripts bearing on the Vaikhânasâgama.

A temple converted into a Muhammadan shrine.

16. Another Śiva temple in the village has a seated figure of the goddess Annapûrṇâ behind the linga. The goddess has four hands, the upper ones bearing lotuses and the lower holding a ladle between them The Paṭâlamma temple, which had once a colored stucco figure of the goddess, is now empty, the goddess having been mutilated by the Muhammadans. The people said that owing to the fear of constant mutilation no new goddess was set up. The Mâri shrine to the left of the Paṭâlamma temple contains eight stone heads out of the usual nine, one having been broken by the Muhammadans. The village has also a *maṭha* known as Sambappa's maṭha, which contains the *gaddige* or tomb of Sambappa, a great Panchama teacher. This maṭha is a branch of the original maṭha which is at Âldûr in the Châmarâjanagar Taluk of the Mysore District. Sambappa was a pious Panchama who is credited with the performance of many miracles. He has many disciples among the Panchamas and others in several parts of the State. In front of the *gaddige* stand two slabs sculptured in the lower half with figures of Śaiva *dvârapâlakas* or doorkeepers. In the upper portion one of the slabs has Vîrabhadra, while the other shows a tree with monkeys and birds on it, and a bull in front of which stands a man with the right hand raised and the left, armed with a dagger, caught with one of the forelegs by the bull. The meaning of this is not clear. Mâdaiya, a descendant of Sambappa, who is in charge of the maṭha, produced a copper plate inscription in Nâgari characters of the Vijayanagar king Venkaṭapati-Râya I, dated 1602. He is under the impression that the record gives an account of the miracles performed by his ancestor Sambappa and has been showing it to the disciples of the maṭha as his authority for collecting contributions from them. The inscription, however, registers a grant by the king to a Śrîvaishṇava Brâhman named Râmâchârya. Mâdaiya also showed me some papers relating to the maṭha, which describe the greatness of Sambappa and enjoin the payment of certain contributions to the maṭha. The Shekdar of Sarjâpura, Saiyad Abdul Razak, produced a sanad issued in 1800 to his great grandfather by Pûrṇaiya. Kâśi Subbanna, Shanbhog of Sarjâpura, has in his possession three sanads—one, dated A. H. 1184, issued by Jâgîrdâr Hâfiz Muhammad Khân, and two, dated 1812 and 1820, issued by Krishṇa-Râja-Oḍeyar III of Mysore. He has also a Persian letter, a copy, dated 1855, attested by Cowper, Under Secretary to the Govern-

A Panchama teacher.

Sanads.



1. LAMP-PILLAR IN FRONT OF AVIMUKTESVARA TEMPLE AT HOSKOTE

2. LAMP-PILLAR IN FRONT OF HARIHARESVARA TEMPLE AT HARIHAR

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ment of India with the Governor-General. Four new epigraphs were discovered in the village. Dommasandra is a large village containing two Government and two Mission Schools. It has also a Reading Room. There are nearly 200 families of weavers and good female cloths are said to be manufactured in the village. A new inscription was copied here.

Dommasandra.

17. Hoskôṭe is so named because the fort in it was newly built about the close of the 15th century by the Sugaṭûr chief Tamme-Gauḍa. It has one of the largest tanks in the State, about 10 miles in circumference when full. The Avimuktêśvara temple is a large Dravidian structure, said to have been founded by the above-mentioned Tamme-Gauḍa. It has three cells standing in a line, the middle cell enshrining a figure of Vîrabhadra, the right cell a linga and the left Pârvati. The processional image, said to have been recently prepared, bears an inscription on the pedestal which merely gives the name of the god. Of the noticeable figures in the *navaraṅga* are a two-armed Gaṇapati and a two-armed Subrahmaṇya. The latter has only one face and bears in the right hand the weapon *śakti*, the left hand being placed on the waist. His vehicle, the peacock, is shown at the back. In front of the temple stands a fine *dîpa-stambha* or lamp-pillar (Plate III) somewhat resembling those at the Hariharêśvara temple at Harihar (*Report* for 1912, para 40). It is about 25 feet high with pedestal and is built of 22 circular discs, the alternate ones jutting out in the four directions so as to allow lamps being placed on the protuberances which number 44 in all and are carved with floral or geometrical designs on the upper surface. It has on the east face a trident, on the south a linga, on the west a drum and on the north a lotus. On a pillar to the left in the *mukha--maṇṭapa* or front hall is carved a standing figure, about 1 foot high, wearing a *gôṭu* or cloak and leaning on a staff, which is said to represent the chief Tamme-Gauḍa. A similar figure is also found on one of the pillars of the *kalyâṇa-maṇṭapa* of the same temple. These figures are very much like the figures of Kempe-Gauḍa found at Mâgaḍi and other places (*Report* for 1915, para 11; last year's *Report*, para 14). The Viṭhalêśvara temple has also three cells standing in a line. The middle cell has a good figure, about 3 feet high, of Viṭhala, flanked by consorts (Plate II, 2). The god stands with his two hands placed on the waist. The right cell has good figures of Garuḍa and Gaṇapati and the left a good figure of Hanumân. From the records in the possession of Viṭhalêśvara Subbaraya, the hereditary *archaka* of the temple, we learn that it was founded about the middle of the 17th century by Raghunâtha Bâvâji, Subedar of Hoskôṭe-paraganâ, at the instance of the Pêshwa. The images seem to have been sent from Poona with the Brâhman Mudgal-bhaṭṭa, who became the first *archaka* of the temple. The village Turugalûr of the revenue-value of 42½ *varahas* in the Mâlûr Taluk was granted for the upkeep of the temple. Among the old papers produced by the present *archaka* are a sanad issued by Pûrṇaiya in 1800; another issued by Liṅgarâjayya-arasu, Fauzdâr of Bangalore, in 1815; another issued by Divân Venkaṭe-arasu in 1830; two issued by Raghunâtha-Bâvaji in about 1760, one addressed to *archaka* Râma-bhaṭṭa, son of Mudgal-bhaṭṭa, and the other addressed to the Dêśapâṇḍes and other officials of the Paraganâ; and two issued by merchants and officials in 1772 granting certain dues to the temple.

Hoskôṭe temples.

A figure of Tamme-Gauḍa.

Sanads.

18. There are two Ânjanêya temples in the town known as the Kôṭe Ânjanêya and the Agrahâra Ânjanêya. The former is a small but neat building with an ornamental plinth and a porch supported by four sculptured pillars, the middle ones adorned with lions and riders and the end ones with a fine pilaster each cut out of the block. The other temple, which appears to have been recently renovated, has in the *navaraṅga* four beautifully carved black stone pillars which, judging from the sculptures on them, seem to have originally belonged to some ornate Śiva temple of the Dravidian style. Two of them are shown on Plate IV. The workmanship is of a superior kind, though the pillars differ from one another in design. The south-east and north-east pillars are mostly similar, both having a pilaster standing on an elephant and a *yâli* in the one case and on a seated lion in the other. The former has attached to it on the east a plain round column, 4½ feet high and 8 inches in diameter, which, it is said, could be turned round if the bottom, now buried a few inches in the ground, was set free. There are old people in the town who say that they have turned it round. The south-west pillar has likewise a pilaster resting on a standing lion, and the north-west pillar is adorned with three

pilasters carved out of one block. The capitals appear to be made of granite, and only one of them, that on the south-west pillar, is sculptured. The sculptures are a *gaṇḍa-bhêruṇḍa* with a human body holding elephants in the beaks and claws on the east face and Vyâghrapâda worshipping a linga decorated with fine creeper work on the west. Among other sculptures on the pillars may be mentioned a huntress armed with a bow and an arrow getting a thorn taken out of the leg, Tâṇḍavêśvara with Vishṇu as a drummer and Brahma and Subrahmaṇya as attendant musicians, Narasiṁha as a drummer, Kaṇṇappa kicking a linga, Yama seizing Mârkaṇḍêya, Bhairava resting his right hand on a basket borne on the head of a dwarf and receiving what looks like some eatable from a woman, and Śiva spiking some one with the prongs of his trident and touching the head of another. The Varadarâja temple is said to have been renovated in about 1830 by Biligirirâv, a former Amildar of Hoskôṭe and a member of the Hebbâr Śrîvaishṇava community. It is also stated that he built the Ânjanêya temple near the tank sluice.

An ancient site.

19. A portion of the fort appears to represent the site of an ancient city. It abounds in ashes and old pottery, the latter probably not so old as that at Ânekal (para 12). Most of the land here now belongs to Sinappa, Shanbhog of Hoskôṭe, who has allowed the earth which is full of ashes at a depth of about 2 or 3 feet to be removed for being used as manure. The fort was full of houses once, though deserted at present, but the pottery in question is certainly older than the time of Tamme-Gauḍa who built the fort in about 1500. We are therefore led to the inference that the place is the site of an older city. Sinappa says that excavations conducted by him for levelling the land disclosed some stone foundations and earthen pipes plastered over with chunam which had apparently been used for conveying water, as also mud pillars enclosed with sand. There are two Lingâyat *maṭhas* known as Chilume-maṭha and Vîrattayya's maṭha, the latter about a mile from the town. Both are stone structures more or less in a ruinous condition. The former is so called because it has close to it a perennial spring (*chilume*) in the form of a well which supplies good drinking water to the eastern portion of the town. It has also another empty well faced with rough slabs. The other maṭha is a large building with several sculptured pillars, one of the sculptures being a figure of Tamme-Gauḍa (see para 16), who is said to have built the structure. In front of the entrance is lying half buried a well dressed stone slab, about 6¼ feet by 4 feet, with bevelled edges decorated with scroll work, which is very probably a cot with the legs buried in the ground. But people say that it was used to heap cooked rice on for distribution among the poor who visited the maṭha. Behind the building is a fine well faced with dressed stone slabs on all the sides with a shallow stone trough near it. In Nandârâma Sing's grove near the town are a few *mâstikals* which differ in some respects from similar memorials in other parts of the State. One of them (Plate V, 1) shows the husband armed with daggers in both the hands, the right hand being raised; while the wife holds in the left hand a water-vessel resembling a flask instead of the usual *giṇḍi* or spouted vessel, the right hand being placed on the belly. Another in the Municipal garden (Plate V, 2) shows a warrior and his two wives, both of whom appear to have become *satis*. The warrior is represented as wearing a beard and a top-knot (*goṇḍe*). He holds a dagger in the right hand, the other being placed on the belly. The wife to the right holds a flower in the right hand and a flask in the left, while the one to the left bears a mirror in the left hand and what looks like a thunderbolt in the right, flames being shown as issuing from her head. There are also two smaller figures with folded hands on either side of this wife, which apparently represent her children. A third near Beṇḍigânhalli, though at some distance from the town, may also be noticed here. Here, too, we have a warrior and his two wives. He holds a dagger in his right hand with the point turned to the ground. The wife to the left bears a flask in the left hand and a mirror in the right, while the other wife holds a mirror in the left hand and a lime in the right.

Lingâyat maṭhas.

Mâstikals.

Municipal garden.

20. In the Municipal garden which has a small neat structure in the middle is collected together a number of sculptures brought from some ruined temples. They consist of a number of Nandis and figures of Vishṇu, Vîrabhadra Gaṇapati and Saptamâtrikâh or the seven mothers. The *mâstikal* here has already been noticed in the previous para.

SOUTH-EAST PILLAR IN NAVARANGA

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SOUTH-WEST PILLAR IN NAVARANGA

There is also lying here the lower part of a huge millstone, about 5 feet in diameter and 1½ feet thick, resembling those on the hill at Chitaldrug (see *Report* for 1909, para 15). To the north of the town is a fine *idgâ*, now mostly gone to ruin. An inscription was found close to it. In a garden known as Khâji's grove to the east of the town is an ornamental plaster structure raised on a stone plinth, which is popularly called Khâji's *dargâ* (Plate VI,1). The name of the Khâji is given as Sâballi Sâb and he is said to have died more than 200 years ago. Another ornamental structure, though in a ruinous condition, is Latîf Shâh's *dargâ*, popularly known as Khâssim Sâb's *makân*, situated near the old mosque in the east. The fine *gumbaz* (Plate VI,2) situated to the north of the Varadarâja temple is said to represent the tomb of another Khâji, a predecessor of the above-mentioned Sâballi Sâb, who lived like a hermit in a stone maṇṭapa in the midst of a garden. The maṇṭapa is still to be seen near the *gumbaz*. A new Tamil inscription was found near the Pêṭe Ânjanêya temple. The Travellers' Bungalow at Hoskôṭe appears to be one of the oldest of modern buildings, having been erected in 1857. The palm leaf manuscripts in the possession of Vithalesvara Subbaraya were examined. They were more than a hundred in number; but with the exception of a few all the works contained in them were found to be printed. The works mostly bear on astrology, medicine, prayôga and sthala-purâṇa. There are also commentaries on several poems, dramas and works on rhetoric.

Muhammadan buildings.

Manuscripts.

21. The Sômêśvara temple at Hasigâḷa is an old building, probably of the Chôḷa period. It has two cells, one containing the linga facing east and the other a figure of Vîrabhadra facing north. The lintel of the *sukhanâsi* doorway of the Sômêśvara cell has Tâṇḍavêśvara, and the jambs dancing male and female figures, some of which are shown in rather queer postures. At the sides are perforated screens of considerable breadth with holes of the shape of the leaves of the sacred fig tree. The outer walls of the *garbhagriha* of the same cell have a row of sculptures all round: the south wall shows the dance of Śiva with attendant musicians; the west wall illustrates the story of the Narasimha incarnation of Vishṇu; there are besides two curious sculptures here—a peacock with the head of a cobra and facing it a cobra with the head of a peacock; and the north wall depicts a few *lîlâs* or sports of Śiva, such as the killing of Gajâsura, etc. The god in the Venkaṭaramaṇa temple at Lakkoṇḍanhalli is said to have been set up by Paraśurâma. The inscription EC. IX, Hoskôṭe 113 at the temple was completely copied. Tiruvengada-bhatta, the *archaka* of the temple, produced some palm leaf manuscripts bearing on the Pâncharâtrâgama. The Râma temple at Hiṇḍiganâḷu, recently renovated, is a *trikûṭâchala*, *i.e.*, has three cells. The main cell facing north has a *bṛindâvana* with Kêśava flanked by consorts sculptured on the front face; the east cell has Hanumân, the original god of the temple; and the west cell Râma, Lakshmaṇa and Sîtâ set up about 50 years ago. The temple has a vehicle known as Chitragôpura-vâhana (*Report* for 1914, para 25; and Plate VI, 3) adorned with painted wooden images. In a grove to the north of the village is a *mâstikal* carved with the figures of a warrior and his two wives. The warrior is represented as bearing a quiver on the back and shooting arrows. One of the wives has a flask in her left hand, the other hand being placed across the body; while the other holds a lotus with stalk in the right hand, the other hand hanging by the side. It is not known if the difference in the attributes has any significance. May it be that the wife holding the flask became a *sati* and the other did not? A new inscription was copied at the village. A small ruined temple at Banahalli has besides Saptamâtrikâh and Gaṇapati a seated figure of Dakshiṇâmûrti with four hands, the upper two holding a drum and a trident, and the lower a *ciṇâ* or lute. There is also a curious two-armed seated figure holding what look like a noose and a whip, with two horses on the pedestal, one with a saddle and the other without it. May this represent Rêvanta? An old Noḷamba record was copied near the village. Nandaguḍi is said to represent the site of a very old city. It is named Naṇḍuguḷi or Nanjuguḷi in the Kannaḍa, and Noṇḍaṅguḷi in the Tamil, epigraphs. The modern name Nandaguḍi appears to be responsible for the story of the Nandas

Places in Hoskôṭe Taluk.

Hasigâḷa.

Lakkoṇḍanhalli.

Hiṇḍiganâḷu.

Banahalli.

Nandaguḍi.

given in *Mysore* II, page 73, in connection with the village. In the name Nanjuguḷi there may be a reference to the supposed poison-well (*nanju*, poison and *kuḷi* or *guḷi*, a pit) in the Dharmêśvara temple at Koṇḍarhalli (see next para). Two new records were discovered here. A few Kannaḍa manuscripts in the possession of Chikkamallappa of this village were examined and found to contain only some Yakshagânas or rustic dramas. To the east of the village is a small hill named Râgularâśi (a heap of râgi) and to the west another known as Aḍḍabeṭṭa. Tradition has it that the former once represented the heap of râgi and the latter the stack of straw belonging to a raiyat and that when his wife looked on the heap and sighed with sadness at the prospect of her having to grind such a large quantity both were metamorphosed into their present form. It is stated that Aḍḍabeṭṭa had on it at one time the palace of an ancient king. Râgularâśi is made up of laterite of a mixture of red and white. A temple excavated in it has now gone to ruin.

Koṇḍarhalli.

22. The Dharmêśvara temple at Koṇḍarhalli is a small but neat old Dravidian structure, perhaps of the Chôḷa period. In the *prâkâra* is an inscription of the Chôḷa king Râjanahêndra, of about 1065 (Hoskôṭe 36). According to tradition and Hoskôṭe 34 of 1410 the linga was set up by the Pâṇḍava prince Dharmarâja. The temple faces south, though the linga faces east. There is a perforated window in the wall opposite the linga. There are three cells in a line: the middle cell with a *sukhanâsi* has the linga, the left cell Pârvati and the right Gaṇapati. To the right of the *sukhanâsi* entrance stands Durgâ, about 2½ feet high, the upper hands bearing a discus and a conch and the lower right a sword, while the lower left rests on the waist; and to the left Bhairava, about 3½ feet high, the upper hands holding a skull and a drum, while the lower are like those of Durgâ. The *navaranga* is supported by four well carved pillars consisting on one side of a pilaster standing on a lion and on the other of a lion standing on a *yâḷi*. The south-east and south-west pillars have some interesting sculptures relating to the Pâṇḍava princes. The east face of the south-east pillar shows on the bottom panel Dharmarâja talking to a Yaksha seated on the top of a tree; on the middle Bhîma and Arjuna; and on the top Nakula and Sahadêva; while the south face of the same pillar shows on the bottom panel Dharmarâja standing in front of a linga canopied by the hood of a cobra, representing perhaps the consecration by him of the linga; on the middle a well, said to be the poison well made by Duryôdhana for destroying the Pâṇḍavas, with three figures, Arjuna Nakula and Sahadêva, lying across above it, perhaps representing them as being in a swoon or as dead on tasting the water of the poison well, and a figure, Dharmarâja, standing close by; and on the top Bhîma lying on a bed either unconscious or dead. The reference is evidently to the story of the pond and the questions of the Yaksha related in the Bhârata, which tradition has localised here with the addition of a poison well and the setting up of a linga over it (*nanju-guḷi*, see previous para). The south face of the south-west pillar shows on the bottom panel two *rishis* with a fire between them; on the middle a seated figure, apparently Dharmarâja, with a *rishi* standing in front; and on the top a deer with *araṇi* (or wood used for kindling a fire) in the mouth; and the west face of the same pillar shows on the bottom panel two men armed with bows; on the middle one of the men shooting into the sky; and on the top a man shooting what looks like a crocodile. The reference here is apparently to the Bhârata story of the stealing of the *araṇi*. This episode has also been localised here by tradition. The north-east pillar illustrates on the east face the story of Mârkaṇḍêya and on the north face the story of the hunter Kaṇṇappa. The top panel of the north face has also an elephant worshipping a linga. The sculptures on the north-west pillar have no special interest: they consist of a dancing female figure and so forth. The *navaranga* has a large flat ceiling, about 7 feet square, with a lotus in the centre and figures of the *ashṭa-dikpâlakas* or regents of the directions around. One of the sculptures on a pillar of the porch deserves notice: a man on a tree is bending over a linga below, while a lion below is trying to climb the tree. It is not clear if this is intended to illustrate any Purâṇic story. A new Tamil epigraph was discovered in a field to the east of the temple.

Bhârata story.

23. Hosahalli has a ruined Chaudêśvari temple containing figures of Saptamâtṛikâh and Gaṇapati. There are also two *mâstikals* in the village. One of them shows a couple, the husband holding a sword and a dagger in his uplifted hands, and the wife bearing a flask in

Hosahalli.

HOSKOTE

1. MASTIKAL IN NANDABAMA SING'S GROVE

2. MASTIKAL IN MUNICIPAL GARDEN

Mysore Archæological Survey.

the right hand and what looks like a mirror in the left. The other shows on the lower panel two warriors armed with daggers fighting with each other, and on the upper a couple with folded hands in front of a figure of Vishṇu. Two new inscriptions were copied here. Vâgaṭa appears to have been a place of considerable importance at one time. It is named Ovaṭṭam and Varadarâja-chaturvêdi-mangalam in the Tamil, and Ogaṭṭa and Bhâgirathîpura in the Kannaḍa, inscriptions of the place. In later literature it is known as Yôgavaṭapuri or Yôgapuri. The Varadarâja temple here is an old Dravidian structure. The inscriptions take it back to the 13th century, but it is much earlier. A painted wooden vehicle, Hanumata-vâhana, of the temple has two *chôpdârs* or mace-bearers standing at the sides. In the *sukhanâsi* of the Chandramauliśvara temple is kept a four-armed figure, about 3½ feet high, of Pârvati, bearing in the upper hands a noose and an elephant-goad, the lower hands being in the *abhaya* (or fear-removing) and *varada* (or boon-conferring) attitudes. Here is also kept the processional image, about 1¼ feet high, of the Chauḍêśvari temple, a standing figure with the usual attributes a trident, a drum, a sword and a cup. The Anjanêya temple, recently renovated, has a good figure, about 7 feet high, of the god. The Chauḍêśvari temple, situated to the north-east of the village, has Saptamâtrikâh, Gaṇapati and a few other curious figures. Among the latter are a Vêtâla in the form of a skeleton; a seated four-armed male figure holding in the upper hands some smal indistinct things, the lower right hand being in the *chin-mudrâ* or teaching pose and the lower left resting on the thigh; and another seated male figure bearing a lotus in the right hand, the left hand being placed on the thigh. The semi-circular top piece of the *tôraṇa-gamba* or gate in front of the temple bears an inscription, dated 1028, of Râjêndra-Chôḷa and some sculptures on both sides which are of some interest as illustrating the art of that period. The front face has Gajalakshmi in the middle flanked on the right by a bull and a lion and on the left by a bird with the head of an elephant and a lion. On the back is the inscription referred to above with the celestial cow or Kâmadhênu with a human head to the right and a seated lion to the left. Nine new records were discovered at the village. Also one each at Kâmarasanhalli, Karibîranhosahalli, Bommanbaṇḍe, Paramanhalli, Chikkoṇḍahalli, Siddanhalli and Nimkâypura.

Vâgaṭa.

24. At Khâji-Hosahalli a fine old inscription of about the 7th century, referring itself to the rule of a chief named Binayâditya, was discovered. The characters are beautifully engraved. The village has a Lingâyat maṭha containing the *gaddige* or tomb of a Vîraśaiva teacher of the name of Nijaguṇa-Sujñânamûrti, who was the *guru* or spiritual preceptor of the Sugaṭûr chief Tamme-Gauḍa. A copper plate inscription in the possession of the *archaka* of the *gaddige* was copied. It records the grant of a village to the above-mentioned guru in 1494 by Tamme-Gauḍa. Two new records were copied at Kaṭigênhalli. One of the inscribed stones has at the top a big boar attacked by three dogs, in front, behind and on the back (see para 13). The inscription evidently refers to a boar-hunt, but unfortunately only a few letters are legible. The village has a *makân* containing the tombs of the three *valis* Inâyat Shâh, Sâdat Shâh and Rahimân Shâh. Saiyad Ismail Shah, the fakîr in charge of the makân, produced a number of Persian and Mahrâṭhi sanads issued in favor of the makân by the Mughal viceroys of Sîra and the Mahrâṭṭas. Some of the Persian sanads were issued by Dargâ Kûli Khân during the reigns of Shâh Âlam I and Farrukh-siyar, and some by Dilâvar Khân during the reigns of Muhammad Shâh and Ahmad Shâh. Two more bear the names of Ghâzi Khân Bahâdur and Tâhar Khân during the reign of Muhammad Shâh. The patel of the village, Abdul Latîf Khân, a lineal descendant of the Jâgîrdâr Âsaf Sayid Khân who was the grantee of 30 villages, has likewise a good number of Persian and Mahrâṭhi sanads with him. Some of the Persian ones were issued by Sâdat Khân, Mohabat Khân and Diyânat Khân during the reigns of Farrukh-siyar and Muhammad Shâh, and by Dilâvar Khân during the reign of Ahmad Shâh. The Jâgîrdâr appears to have been an officer under Farrukh-siyar in about A. H. 1125 (1713). One of the Mahrâṭhi sanads bears the seal of the Pêshwa Bâlâji Bâji Rao. The Mâri temple at Dêvisetṭihalli has painted wooden figures of Mâri and Muniśvara, both seated on horses with female and male servants respectively standing at the sides. Mâri has also a syce leading the horse. A new

Khâji-Hosahalli.

Kaṭigênhalli.

Sanads.

Dêvisetṭihalli.

inscription was discovered at the village. The Tamil epigraph Hoskôṭe 140, consisting of 65 lines of which only 21 are printed, was completely copied.

Kôḍihalli.

25. Behind the Basava temple at Kôḍihalli is lying a big slab having at the top a boar attacked by three dogs as on the stone at Kaṭigênhalli (see previous para), a young boar being shown below as lying dead. The slab is not inscribed, though neatly dressed.

Bisanhalli.

Four new epigraphs were found at Bisanhalli, of which one is an old *vîragal* of the Ganga period and another a Tamil record of the Chôḷa period. Some Kannaḍa manuscripts in the possession of the Patel of the village were found on examination to contain a few Yakshagânas or rustic dramas.

Dâsarhalli.

Near the Chennarâya temple at Dâsarhalli stands a fine four-pillared open maṇṭapa surmounted by a sculptured pavilion resembling a small *gôpura* with entrances in the four directions. All the entrances are flanked by *dvârapâlakas*, the sculptures above them being Vishṇu flanked by consorts on the east, Vêṇugôpâla on the south, Vêṇugôpâla flanked by consorts on the west, and a standing male figure with folded hands on the north representing perhaps the donor of the maṇṭapa. The maṇṭapa is locally known as Uṭṭalakamba, and at the annual festival of the village goddess a cocoanut is let down through a cavity at the bottom of the pavilion and there is a contest among the villagers for breaking it.

Chikka Taggali.

At Chikka Taggali is a *mâstikal* sculptured with a warrior and his two wives, both standing to his left. The warrior bears a sword in the right hand and a dagger in the left. Both his wives hold a flask in the right hand and a lotus in the left.

Chennarâyapura.

In the jungle near Chennarâyapura, which belongs to the Mâlûr Taluk, stands a huge slab, 7 feet by 5 feet, which shows a man attacking a tiger. The sculptures are beautifully and realistically executed. The man must have died in the conflict as he is represented at the top as worshipping a linga. Tradition says that at one time a *pûjâri* fought with a tiger and killed it. At a distance of a few yards from this is lying another huge slab containing the Tamil inscription EC. X, Mâlûr 82, which was completely copied. Three new epigraphs, of which two are in Tamil, were discovered at Vaḍigêhalli; three, of which one is in Tamil, at Jinnâgara; and two each at Bhaktarhalli and Goṇakanhalli. One of the records at Bhaktarhalli is an inscription of the reign of the Ganga king Śivamâra.

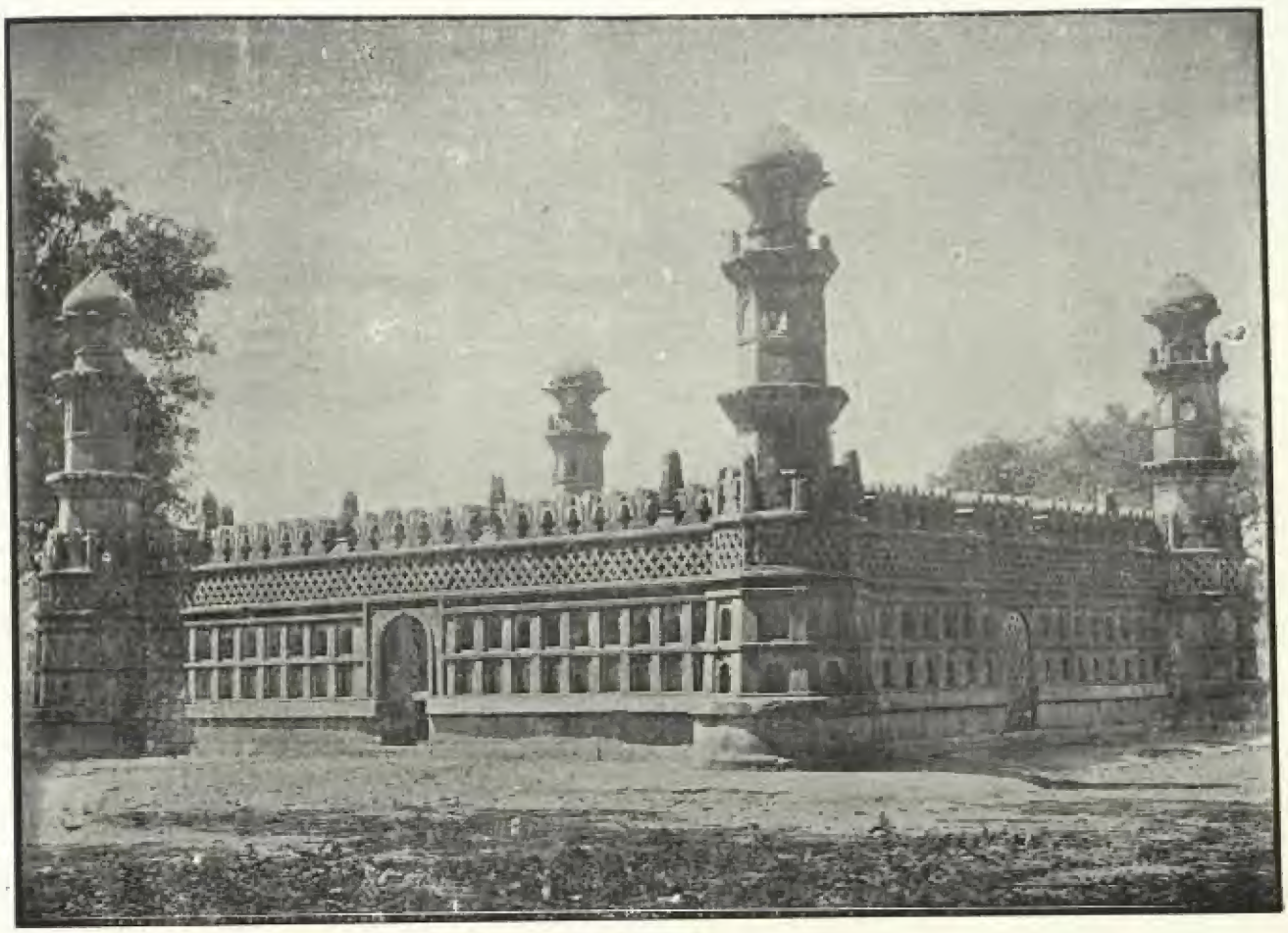
Gubbi.

26. Gubbi is, according to tradition, Amaragunḍa-kshêtra, the holy place where Amaragunḍa Mallikârjuna, a Vîraśaiva teacher who was a contemporary of Basava, is supposed to have lived for some time and died. It is stated that two *gubbachchis* or sparrows, which used to listen to him when expounding the Purâṇas, fell dead on the day that the exposition was concluded. Thenceforward the place acquired the name Gubbi, which has been Sanskritised into Chaṭakapuri. The oldest temple in the town is the Gadde Mallêśvara, so called because it was once situated in a *gadde* or wet field outside the village. Owing, however, to the subsequent extension of the village, the temple now stands within the village itself. It has three cells in the *navaranga* enshrining Dakshiṇâmûrti, Pârvati and Vîrabhadra. There are also two niches containing Gaṇapati and Subrahmaṇya. Leaning against the south wall near the Dakshiṇâmûrti cell are some curious figures, namely, a rude male figure armed with a bow and an arrow said to represent a Śaiva devotee named Ôhila, vulgarly called Vailappa, who used to offer every day his own weight of *guggala* or bdellium to Śiva; a well carved seated female figure, about 1 foot high, with some indistinct things in the two hands; and two male figures, about 1 foot high, standing side by side with what looks like a vessel between the hands placed one over the other, two sticks or spears standing between them. A cell in the north of the *navaranga* has a linga called Râmalingêśvara, said to have been set up by Râma on his return from Lankâ. To the left of the entrance to this cell is a small Basava or bull seated on the top of a short pillar, known as Gubbachchihakkibasava, which is said to have been set up to mark the spot where, as stated above, the two *gubbachchis* fell dead at the conclusion of Amaragunḍa Mallikârjuna's exposition of the Purâṇas.

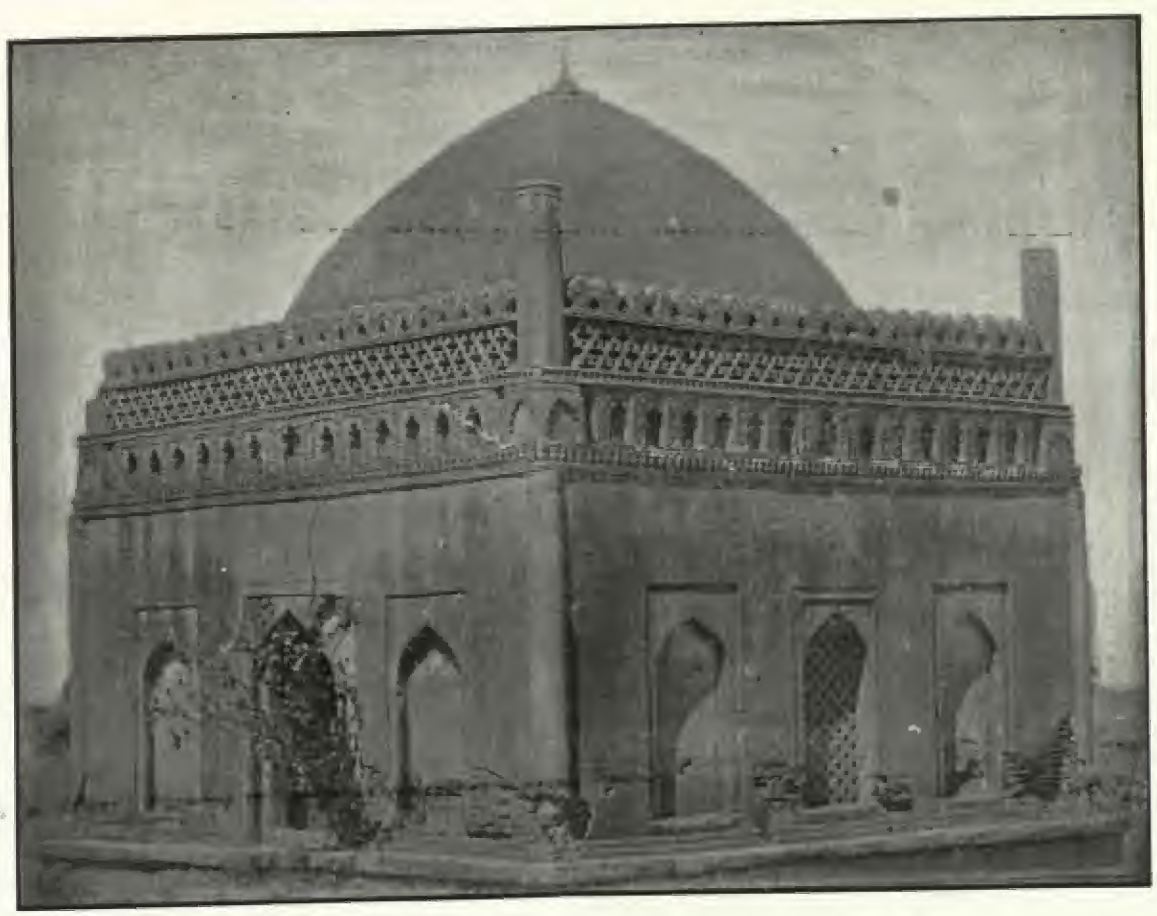
A place of great literary activity in the 15th and 16th centuries.

Gubbi was a place of great literary activity in the 15th and 16th centuries. Several Kannaḍa works bearing on the Vîraśaiva cult were written during this period. Mallaṇṇa, the author of the Gaṇabhâshyaratnamâle and other works, who flourished at the close of the 15th

HOSKOTE



1. NORTH-EAST VIEW OF KHAJI DARGA



2. SOUTH VIEW OF GUMBAZ

Mysore Archæological Survey.

century, was a native of Gubbi and a lineal descendant of Amaragunda Mallikârjuna. His grandson Gubbi Mallanârya wrote the poems Bhâvachintâratna and Vîraśaivâmṛita-purâṇa in 1513 and 1530 respectively. Prabhuga, a disciple of Mallanârya, wrote in about 1520 the Chûḍanâsthâna and the Vaibhôgarâjâsthâna; and Chêrama, another disciple of his, composed the Chêramânka-charite in 1526. Mallanârya's son Śânta wrote the Siddhêśvara-purâṇa in 1561. Enquiries were made as to the existence of any tradition with regard to the locality where Mallanna and his descendants lived, but no information was forthcoming.

27. The Vailappa (for Ôhilappa, see previous para) temple has a standing figure, about 2 feet high, of the Śaiva devotee Ôhila, holding a censer in the right hand and a bell in the left. Tradition has it that the tongue of his bell having fallen here, the devotee took up his residence at Gubbi. The Gubbiyappa temple is a large structure containing the *gaddige* or tomb of Gubbiyappa or Chennabasavayya, a Vîraśaiva teacher who lived during the rule of Mummaḍi Honnappa-Gauḍa, the Pâlegâr of Hosahalli. The *gaddige* has a linga and above it a seated metallic figure, above 1½ feet high, holding a linga in the left hand, the right hand being raised over it in the mode of offering worship. This represents Chennabasavayya and is the processional image of the temple. The ceilings of the *mukha-maṇṭapa* or front hall have paintings representing Śiva's 25 *lilâs* or sports. To the left of the temple is a large *kalyâṇi* or pond built, according to the inscription on the pediment of its doorway, by one Aḍavi-svâmi in 1896. The pond has niches on the surrounding wall intended for enshrining the 63 devotees of Śiva, but owing to the death of Aḍavi-svâmi the work has been left unfinished. An annual festival on a large scale takes place in honor of Gubbiyappa. The Janârdana temple has a four-armed figure, about 4 feet high, of the god, bearing in the upper hands a discus and a conch and in the lower left a mace, the lower right which is in the *abhaya* attitude holding a tiny lotus. In a cell to the right in the *navaranga* is kept a standing metallic figure, said to be Kanyakâparamêśvari, holding a lotus in one of the hands like a *nâchchiyâr* or consort of Vishṇu. The Bêṭerâya temple enshrines a figure, about 2¼ feet high, of Vishṇu, holding in the upper hands a discus and a conch, in the lower right an arrow and in the lower left a bow. Being represented as a hunter with the attributes, the bow and the arrow, the god has the word *bêṭe* (hunting) in his name. An old inscription of the Ganga period was discovered at the first sluice of the Gubbi tank. A sanad issued by Pûrṇaiya in 1801 to the Khâji of Gubbi was copied.

Places in Gubbi Taluk.

Niṭṭûr.

28. Niṭṭûr appears to have been a place of great importance at one time. In EC, XII, Gubbi 11, of 1226, it is called the southern Ayyâvaḷe (Aihoḷe), the navel of the Gangavâḍi Ninety-six Thousand and the crest-jewel of the Heṛuhe-nâḍu. The Śântîśvara-basti at the village (Plate I) is a Hoysaḷa structure of about the middle of the 12th century, consisting of a *garbhagriha*, a *sukhanâsi*, a *navaranga* and a *mukha-maṇṭapa*. The *navaranga*, supported by black stone pillars, has nine beautifully carved ceilings, about 2½ feet deep, with projecting circular panels sculptured with the figures of the *ashṭa-dikpâlakas*. The beams, too, are sculptured with ornamental work. The elegantly carved *navaranga* doorway has five fascias in each architrave and bears an inscription on the lintel giving the name of the artist who prepared the doorway. The *garbhagriha* which contains the original figure being in a dilapidated condition, a new figure has recently been set up in the *sukhanâsi*. A cell to the left in the *mukha-maṇṭapa* has a figure of Padmâvati. The outer walls, which are here and there supported by props, are decorated with single or double pilasters surmounted by well carved turrets. There are also intervening Jina figures, either seated or standing, but most of them are mutilated or chiselled out, a few being unfinished. On the north and south outer walls of the *navaranga* are two fine but empty niches with female figures at the sides. There are several *nishidis* or epitaphs around the basti with the figures of the dead carved at the top. The basti deserves conservation. Two new inscriptions were copied here. A few palm leaf manuscripts in the possession of the *archaka* of the basti were examined and found to contain a few unpublished Jaina works in Sanskrit and Kannaḍa. The temple of Mariyamma, the village goddess, has an anthill for the object of worship, and a box-like pavilion with painted wooden figures serves the purpose of a processional image. On this box is kept a painted wooden head, known as Sôma,

which a particular individual puts on and dances during the annual festival. The Narasimha temple at Herûru has a pillar marked with *nâmam* for the object of worship. In the tank of the village is lying a panel, broken into two pieces, carved with the figures of the Saptamâtrikâh, which the villagers call Dêvakanye-kallu or the stone of the celestial virgins.

Herûru.

29. Kadaba is one of the *pancha-grâmas* or five settlements of the Hebbâr Śrîvaishṇavas, the others being Nuggihalli, Mâyasandra, Noṇavinkere and Biṇḍiganavile. The Tamil inscriptions of the place name it Daśarathârâma-chaturvêdi-mangalam. According to the Sthala-purâṇa the place was once the hermitage of the sage Kadamba who received and honored Râma on his way back from Lankâ and set up his image for worship. It derived its name from that of the sage. The Râma temple here is a large Dravidian structure with a *gôpura* and a fine Garuḍa-pillar in front. The pillar is 2½ feet square at the bottom and about 25 feet high and has an iron frame at the top for placing lamps. It has on the west face Garuḍa, on the south a lotus, on the east a discus and a conch with *nâmam* and on the north a swan. Though called the Râma temple, there is no figure of Râma in it at present. The figure is said to have been removed or destroyed by the Muhammadans and the cell remained vacant for a long time. Subsequently a stroke of lightning destroyed the *vimâna* or tower over the cell which has now disappeared altogether. It appears that a new image of Râma was prepared some time back, but it was not consecrated owing to some supposed defect in it. It was, however, removed to Bangalore some years ago and set up in the Râmêśvara temple in Chamarajapet. The temple at Kadaba has three cells standing in a line, the middle cell enshrining Janârdana, the south cell Vêṇugôpâla and the north Yôga-Narasimha. According to tradition Janârdana was discovered in an anthill by a *gauḍa* or head of a village who used to offer worship every day, and without his knowledge the sage Kadamba also worshipped the same deity. One day both met together at the anthill and came to an agreement that the *gauḍa* should worship the god during the day and the sage during the night. Soon after a temple was erected by the *gauḍa* for the god. The temple is in a neglected condition. The Tamil inscriptions Gubbi 19-21, which are all fragmentary, are on slabs built into the walls, in some cases upside down, in various places. The Kailâsêśvara temple seems to be an older structure. It has also in front a lamp-pillar, 3 feet square at the bottom and 20 feet high, with a framework at the top for placing lamps. It shows on the east face a linga canopied by the hoods of a serpent, on the south a lotus, on the west a swan and on the north Nandi with a couple with folded hands below it. The temple faces south though the linga faces east. Built into the north outer wall is a slab carved with a good elephant with a rider armed with a goad. The bund of the tank at the village has also a huge slab carved with an elephant. It is not clear what these slabs were meant to represent. At the east outlet of the tank is a temple dedicated to Hanumân, to the east of which is a fine *uyyâle-kamba* in the form of a gate, intended for swinging the god. It is about 15 feet high and beautifully carved on all sides with scroll work. At Râmpura near Kadaba is an inscription, EC, XII, Gubbi 27, dated 1696, which is of great interest from a sanitary point of view. It states that it was decided at a meeting of the villagers that no corpse should be buried within an arrow-shot of a well that had been newly built, and that in case any burial took place the buriers and the buried should be outcastes in this world and the next. We have some evidence here of the ideas of sanitation which the villagers had about two centuries and a quarter ago. A new inscription was discovered at Aremâranhalli and two at Prabhavanhalli.

Kadaba.

Râmpura.
Sanitation in the 17th century.

30. Kuṇigal is a place of considerable antiquity. In old Kannaḍa and Tamil epigraphs it is named Kuṇungil. In an old Kannaḍa record, of about 785, at Kuppepâlya, Mâgaḍi Taluk, (see *Report* for 1915, para 64), the Ganga king Śivamâra is mentioned as the governor of Kuṇungil-nâḍu, *i.e.*, the district of which Kuṇungil, the modern Kuṇigal, was the chief town. The same district was according to the Kadaba plates, EC, XII, Gubbi 61, governed by Vimalâditya, a chief under the Râshṭrakûṭas, in 812. In the Chôḷa period Kuṇigal was surnamed Râjêndra-Śôḷapuram. The Narasimha temple here is a large Dravidian structure, though in a dilapidated

Kuṇigal temples.

condition. Though so named, it has no image of Narasimha at present, but has a figure of Kêśava said to have been brought from Huliyûrdurga. In the *sukhanâsi* are kept three sets of processional images, Narasimha, Venkaṭaramaṇa and Varadarâja. In the *prâkâra* or enclosure is the shrine of the goddess of the temple. In front of the temple stands a four-armed figure of Garuḍa holding a discus and a conch in the upper hands, the lower ones being folded as usual. Such a figure of Garuḍa is rather rare. The front portion of the temple has three cells on either side: of those on the north the middle one has Râma and the others Vishvaksêna and Nammâḷvâr; while of those on the south two have Venkaṭaramaṇa and the goddess, the third being vacant. Four new records were copied here. The Sômêśvara temple is likewise a large Dravidian building with a *mahâdvâra* in the south. The linga, which is *udbhava-mûrti*, *i.e.*, a natural stone, not set up by any one, faces east and is said to the bent a little towards the north and looking towards the south in the direction of Mahishâsuramardini in the front hall. The latter is a good standing figure, about 3½ feet high, with four hands, the upper holding a discus and a conch, the lower right a sword and the lower left a bow. It stands on the head of a buffalo and has below a lion to the right and a mungoose to the left. The image faces east with its head bent a little to the south looking towards the north in the direction of the linga. Tradition has it that the goddess was set up by Śankarâchârya. Among the figures in the *navaranga* may be mentioned Sûrya and a standing metallic figure of Gaṇapati. The former, about 4 feet high, is flanked by his consorts Saṃjñâ and Chhâyâ who do not however shoot but merely hold an arrow in the right hand and a bow in the left. The pedestal is carved with Aruṇa and seven horses and the *prabhâ* or glory is sculptured with the figures of the eight remaining planets. In the north-east of the enclosure is the shrine of Pârvati, a good figure about 4 feet high, and to its right a small cell containing a well carved seated figure, about 4 feet high, of Sarasvati, also said to have been set up by Śankarâchârya. This goddess bears in the upper hands a noose and an elephant-goad, the lower right being in the *abhaya* pose with a rosary and the lower left in the *varada* pose with a book. In a *maṇṭapa* supported by sculptured pillars, situated to the south-east of the temple, stands leaning against the east wall a figure, about 4½ feet high, of Garuḍa on whose pedestal are carved a fish, an elephant, a scorpion, a tortoise and a crocodile. The meaning of this symbolism is not clear. The sculptures may perhaps be compared with those usually found on the moonstones of Ceylon.

31. The Padmêśvara temple is a neat structure in the Hoysaḷa style, consisting of a *garbhagriha*, a *sukhanâsi* and a *navaranga*. The ceilings of the *navaranga*, about 1½ feet deep, are carved with lotuses. Of the two cells at the sides of the *sukhanâsi* doorway, the right cell has a figure of Gaṇapati, the other being empty. The outer walls are decorated with pilasters. The Venkaṭaramaṇa temple has three cells standing in a line. The middle cell has a good figure, about 3½ feet high, of Śrînivâsa; the left cell the goddess of the temple, and the right Gaṇapati. In the *sukhanâsi* of the middle cell are kept the processional image and a few figures of Âḷvârs. There is also kept here the processional image of the temple on the Rangasvâmi hill, the peculiarity about this image being that it also reclines on a serpent like stone figures of Ranganâtha. The Uritirumaladêva temple enshrines the processional image of a ruined temple at Mûganpâḷya of the same taluk. A new epigraph was found to the right of the temple. The Śivarâmêśvara temple is a modern structure, the linga in it having been set up about a hundred years ago. But the goddess of the temple, Mahishâsuramardini, is an old figure brought from the ruined Kottêśvara temple at Kottagere (see next para) of the same taluk. Trampling on the buffalo with one leg, she holds his tail with the lower right hand and stabs him with the trident in the lower left. Another inscription was discovered on the sluice of the Kuṇigal taluk. It gives the interesting information that the sluice was built in 1394 by Irugapa, the Jaina general of the Vijayanagar king Harihara II and the author of the Sanskrit lexicon *Nânârtharatnâkara*. While at Kuṇigal, I examined a number of palm leaf manuscripts in the possession of Pandit Isvara Sastri and of Basavalingappa, the manager of a Lingâyat maṭha known as Hiriya-maṭha, affiliated to the maṭha at Bâḷehalli. The manuscripts with Isvara Sastri were found to contain Sanskrit works bearing on the Advaita-Vêdânta, logic, ritual, etc., and those with Basavalingappa Kannaḍa works bearing on the Vîraśaiva creed. Several of the

Manuscripts.

works examined are not printed. According to the Sthala-purâṇa, once upon a time the emperor Nṛiga, his horse and dog, all the three, were cured of leprosy on bathing in a pond situated in the Kuṇigal tank.

Places in Kuṇigal Taluk. Kottagere.

32. Kottagere appears to have been a place of considerable importance at one time, judging from the inscriptions and ruins of the village. It was also known as Śrîdharapura during the time of the Hoysaḷa king Vishṇuvardhana (EC, XII, Kuṇigal 1). The Kottêśvara temple, now mostly buried, is an old Dravidian building with two entrances on the east and south. It was from this temple that the image of Mahishâsuramardini was removed, as stated in the previous para, to the Śivarâmêśvara temple at Kuṇigal. A Tamil inscription at the village (Kuṇigal 2), dated in the 31st year of the reign of the Chôḷa king Râjâdhirâja (1048), registers a grant for a god named Râjêndra-Śôḷa-Îśvaram-uḍaiya Râjâdhirâja-viḍaṅgar, who was in all probability identical with the god of this old temple. Tradition has it that the temple was founded by one Kottappa who by the favour of some Bairâgis styled Lipi-gôsâyis had acquired immense treasure after killing a seven-hooded serpent. He is also said to have built the tank at the village and to have met with a sad end at the hands of the labourers who, enraged at his merciless behaviour towards them, buried him alive. A ruined basti at the village has some mutilated Jina figures lying around, on the pedestal of one of which was found an inscription of the 12th century. On the site of another ruined temple were found figures of Sûrya and Bhairavi. The latter is seated in *lalitâsana* with flames around the head and the scorpion emblem on the pedestal, the attributes being a trident, a drum, a sword and a cup. Koḍavatti has a Lingâyat maṭha known as Gavi-matha as it is situated in a cave (*gavi*) which is said to be connected by a subterranean channel with the Pâtâḷa-Gangâ of Keḷagaṇa-gavi maṭha at Śivaganga (see *Report* for 1915, para 17). Close to the maṭha are a few *gaddiges* or tombs of which the one that is most honored is the *gaddige* of Chennavîra-svâmi who is believed to have gone to Kailâsa with his body about one hundred years ago. A new inscription was copied at the village.

Koḍavatti.

Amṛitûr.

The Chennakêśava temple at Amṛitûr is a neat Dravidian building with well dressed sculptured pillars. The god, about 3½ feet high, is a good figure flanked by consorts. The central ceiling in the *navaraṅga* is carved with a lotus. The temple is in a ruinous condition. In front of the Sômêśvara temple near the tank is a good but rather slender lamp-pillar about 30 feet high and 1½ feet square at the bottom. Behind the temple is an *uyyâle-kamba* about 20 feet high. The temple of Paṭṭaladamma, the village goddess, situated at some distance from the village, has several painted stucco figures. Two of them, seated in the middle, represent the goddesses Paṭṭaladamma and Lakshmi. They are about 5 feet high and are canopied by a seven-hooded serpent. Each has a female attendant at the side, and also a serpent around the waist with hoods at both the extremities which support the hands. Lakshmi, the figure to the right, holds lotuses in the upper hands, the lower being in the *abhaya* and *varada* attitudes. The other goddess has a trident, a drum, a sword and a cup for her attributes. To the right and left of the goddesses are these figures near the walls facing each other:—a Râkshasa and a Râkshasi, huge terrific nude figures, seated, holding a decapitated head in the hand; two *rishis*, seated on tigers, holding a mace in the right hand; two horses supported by a man seated below the belly and led by a syce standing at the side holding the reins; and a seated woman with a child on the lap and two standing men apparently of some rank. The meaning of these figures is not clear. The walls and the beams are also painted with figures of the ten incarnations of Vishṇu, scenes representing the *lîlâs* or sports of Śiva and so forth. The *jâtre* or annual festival takes place in the month of Vaiśâkha (April-May). The *pûjâris* are *bestas* or fishermen, honorifically styled Gange-makkaḷu (children of the Ganges).

Hutri-durga.

33. The fortified hill Hutri-durga derives its name from Hutri, a village situated about two miles from its foot. The village at the foot of the hill is known as Santepête and that situated on the first elevation at about a third of the ascent, as Hutri-durga. The latter has several temples, the Âdinârâyaṇa, the Vîrabhadra, the Ânjanêya and so on. The god in the first temple is a good figure about 2 feet high. In the *sukhanâsi* is kept another stone figure of Vishṇu, said to be the god of the ruined Krishṇa temple on

STONE FIGURES OF RAMA, LAKSHMANA, SITA AND HANUMAN IN NARASIMHA TEMPLE

Mysore Archæological Survey]

the hill. One of the pillars of the *navaranga* has the ten incarnations of Vishṇu and another a rare figure of Matsya-Hanuma whose exploits are recorded in the Mairâvaṇa-purâṇa. An inscription was discovered on the pedestal of the processional image of the temple. The hill Hutri-durga has eight gateways from the foot to the summit, and several outer gates known as Eleyûru-bâgilu, Bâḷekaṭṭe-bâgilu, Mâgaḍi-bâgilu and so forth. On the summit, known as Śankara-kumbhi, is situated the Śankarêśvara temple, a small building with a spring called Doḍḍa-doṇe in front of it. The linga is said to have been set up by Śankarâchârya. To the left in the *navaranga* is kept a good standing figure, about 2½ feet high, of Mahishâsuramardini with four hands, the upper bearing a discus and a conch, the lower left holding the mouth of the buffalo and the lower right piercing his neck with a trident. Three new epigraphs were copied at the temple. From the summit we get an extensive view of the surrounding landscape, a large number of tanks and hills meeting our gaze. The Ranganâtha temple at Tirumale near Mâgaḍi is clearly visible. Among other springs on the hill may be mentioned Kopparige-doṇe, Akkatangiyara-doṇe, Akshate-doṇe and Emme-doṇe. There are also here the usual powder magazines and granaries and the ruins of Pâḷegâr Kempe-Gauḍa's palace, treasury and other buildings. There is besides a large under-ground cell below a big boulder on the top. The highest peak is known as Nishâni-guṇḍu, because the flag (*nishâni*) of the Pâḷegâr used to be hoisted on it. A platform below a figure of Gaṇapati carved on a boulder is known as Kempe-Gauḍa's *hajâra* or darbar seat. Near the ruined Krishṇa temple is lying the lower half of a millstone, about 3½ feet in diameter. Hutri-durga is locally known as Doḍḍa-beṭṭa; to its left are Ôlagadare and Tirumaladêvara-beṭṭa, and opposite to it is Basavana-durga which is also fortified. Ôlagadare is so called because nautch parties used to be held on it during the Pâḷegâr's time. Five modern inscriptions were found at Bidanagere. They are dated 1877 and reveal some Christian influence. It is said that they were engraved by one Tôpa-gauḍa who, though induced to become to Christian, did not become one. His son Tirumala-gauḍa is now living in the village. Beṭṭahalli has an old gate with old doors, but several houses have now sprung up beyond the limits of the original village. It derives its name from a hill near it named Narasimhadêvara-beṭṭa on which the temple of the god, facing east, is picturesquely situated. Two new epigraphs were discovered at the village. Two more were found at Lakshmîpura and one at *bêchirâkh* (ruined) Kempakkanhalli.

Bidanagere.

Beṭṭahalli.

The Siddhalingêśvara temple at Eḍeyûr, facing north, is a pretty large Dravidian building containing the *gaddige* or tomb of Tôṇṭada-Siddhalinga, a great Vîraśaiva teacher and author who flourished at the close of the 15th century. He was one of the *svâmis* of the Murugi maṭha and had a large number of disciples of whom several have written Kannada works bearing on the Vîraśaiva creed, his own work being Shaṭsthala-jñânasârâmṛita. In the veranda to the right of the *mahâdvâra* is the inscription EC. XII, Kuṇigal 49, which gives an account of the spiritual greatness of the teacher and records the construction of a maṭha, the temple itself, by Chennavîrappa-oḍeyar of Dânivâsa. To the right of the inscription stands a slab, about 6 feet high, carved at the top with a figure of Siddhalinga, a seated image with a linga in the left hand, the right hand being raised in the mode of offering worship, and below with a standing couple with folded hands evidently representing Chennavîrappa-oḍeyar and his wife Parvatamma mentioned in the inscription as the donors of the maṭha. The ceiling of the *mahâdvâra* is decorated with paintings of the *ashṭa-dikpâlakas* or regents of the eight directions. In the east of the enclosure is an underground cell containing a figure of Rudrêśvara or Vîrabhadra which is said to have been there before the foundation of the maṭha. The ceilings of the *mukha-maṇṭapa* and the *pâtâḷânkaṇa* or hall on a lower level have painted on them scenes from the life of Siddhalinga and the *panchavimśati* or twenty-five *lîlâs* or sports of Śiva with labels in Kannaḍa in the form of explanatory notes. On the *gaddige* is a lump of *vibhûti* or sacred ashes in the shape of a linga covered by a silver *koḷaga* or mask, above which is kept the processional image, a metallic figure of Siddhalinga, resembling the stone figure at the *mahâdvâra*. The temple has a Rudrâkshi-maṇṭapa and several other *vâhanas* or vehicles, and judging from the gold and silver jewels and vessels seems to be a rich one. About a dozen

Eḍeyûr.

modern inscriptions on the temple jewels, vessels, staves, bells, etc., were copied, and Kuṇigal 49 was completed. The inscriptions on the bells are of some interest as they tell us that they were presents from a Muhammadan Amildar during Tippu's rule. One of them, however, tells us besides that the bell bearing it was presented by Mînâkshamma, wife of Daḷavâyi Basavarâja-arasu, and there is a story that the bells were thrown into a well during a Muhammadan incursion and that they were subsequently restored to the temple by the Muhammadan Amildar with inscriptions newly engraved on them. The temple owns a good car with six stone wheels, the car festival taking place on the seventh lunar day of the bright fortnight of Chaitra (April). There is also in the village an *uyyâle-kamba* about 20 feet high. Close to the temple is a Lingâyat maṭha, affiliated to the Bâḷehalli maṭha, in which the Bâḷehalli svâmi is said to take up his residence for a few months every year. Another Lingâyat maṭha at some distance is known as Chitra-maṭha because its veranda was once adorned with paintings. In front of this is a beautiful well built with well dressed vertical slabs all round and adorned with a well carved stone parapet. There is also a Varadarâja temple at Eḍeyûr which is in a dilapidated condition. Kaggere is the place where Siddhalinga is said to have been absorbed in the practice of *yôga* or meditation, so much so that anthills grew around him. There is a temple outside the village said to have been built over the spot where he practised *yôga*, the place having once been a garden, which accounts for the word Tôṇṭada (of the garden) prefixed to his name. In the *garbhagriha* is an embankment, known as *yôga-piṭha*, on which is kept a small linga covered with a mask. The processional image, resembling that at Eḍeyûr, is kept in a shrine at the village. An inscription on the mask was copied. In the *navaranga* is kept a good Rudrâkshi-maṇṭapa, said to have been presented by a lady of Coorg. In a niche over the roof of the veranda is a stucco figure, seated in the midst of anthills, of Siddhalinga, similar to the stone figure at Eḍeyûr. The car festival takes place on the seventh lunar day of the bright fortnight of Phâlguṇa (March).

Presentation of bells by a Muhammadan.

Kaggere.

35. Both the village and the hill commanding it are called Huliyûrdurga. The hill is a mass of rock and has the peculiar appearance of an inverted cup. The fortifications on it are said to have been built by Kempe-Gauḍa of Mâgaḍi. The ascent is rather difficult, there being only slight depressions in the almost perpendicular rock to do duty for steps in some places. We have also here, as in other *durgas*, the usual springs, ruined houses, powder magazines, granaries, palace, darbâr hall and so forth. Among the springs may be named Chikkadêvi-doṇe, Akkatangiyara-doṇe and Enjalele-doṇe. At the second gateway from the foot is a shrine of Gaṇapati carved on a boulder. To the west of the hill is the Gôpâlakrishṇa temple with several ruined houses in its proximity. It faces east and has three cells: the middle cell has a good figure, about 4 feet high, of the god; the south cell some Âḷvârs, the north being empty. Unlike in other temples, the *dvârapâlakas* stand in the porch at the sides of the *navaranga* entrance. There are two elephants at the sides of the steps leading to the porch. To the right of the temple is a separate shrine of the goddess. The latter is a good figure, unfortunately broken into pieces by Muhammadans. In the Mallikârjuna or Jyôtirmayêśvara temple situated in the portion known as Haḷepête of the village is kept the processional image of the above-mentioned Gôpâlakrishṇa temple. There is also a stone figure of Lakshmi recently prepared to replace the mutilated one. Some palm leaf manuscripts, about 50 in number, in the possession of Sitarama Sastri, grandson of Isvara Sastri of Kuṇigal (para 30), were examined. A few unpublished Sanskrit and Kannaḍa works contained in them were noted. The hill Hêmagiri, situated by the side of Huliyûrdurga, has on its summit a temple of Mallikârjuna. On its eastern slope is a shrine of Varadarâja, locally known as Hêmagiriyappa, who is in the form of a round stone (*udbhava-mûrti*), and on the southern a shrine of Bhairava. This hill is loftier than Huliyûrdurga but not fortified.

Huliyûr-durga.

Manuscripts.

Hêmagiri.

36. Two more villages of the Mysore District remain to be noticed, Haṭna in Nâgamangala Taluk and Maddûr in Maṇḍya Taluk. The Vîrabhadra temple at Haṭna was once a Jaina basti dedicated to Pârśvanâtha. Vîrabhadra is now made to stand on a Jaina pedestal. The temple is a Hoysaḷa structure consisting of a *garbha-*

Haṭna.

A basti converted into a Hindu temple.

MADDUR

STONE FIGURE OF VARADARAJA IN VARADARAJA TEMPLE

Mysore Archæological Survey.

griha, an open *sukhanâsi* and a *navaranga*, and according to the inscription, EC. IV, Nâgamangala 70, at its entrance, was founded by a merchant named Sômi-seṭṭi in 1178 during the reign of the Hoysaḷa king Ballâḷa II. The central ceiling of the *navaranga*, about 3 feet deep, has a well carved lotus bud, while the others, which are flat, are decorated with blown lotuses, those at the corners having a single blown lotus, the others six. The Narasimha temple at Maddûr was briefly noticed in my *Report* for 1910, para 21. It is a Hoysaḷa building facing east with later additions in the Dravidian style. The *mahâdvâra* is surmounted by a lofty *gôpura* or tower. The outer walls are decorated with pilasters and miniature turrets. Around the *garbhagriha* are three niches in the three directions. There are also two more on the outer walls of the *navaranga* on the north and south. The *navaranga* is supported by four well carved black stone pillars adorned with bead work. The central ceiling, which must have been a good one, has been recently removed and glass windows set up to let in light. The god, though elegantly carved, is a terrific seated figure, about 4 feet high, represented as tearing out the entrails of the demon Hiraṇyakaśipu lying on the lap. Of the eight hands of the god, four bear the attributes a discus, a conch, a noose and an elephant-goad, two are engaged in tearing out the entrials and two in lifting them up for wearing around the neck as garlands. The *prabhâ* or glory has the ten incarnations of Vishṇu carved on it. To the right of the god stands Prahlâda with folded hands and to the left Garuḍa. In the *sukhanâsi* are kept along with the processional images of the temple those of the Varadarâja and Râma temples also. Of these, the images of the Narasimha and Varadarâja temples are very handsome figures. The front hall has on either side three cells facing one another: the first cell to the left is the store-room, the second and the third enshrine Râmânujâchârya and Vêdântâchârya; the first to the right has Yaśôdâ with child Krishṇa, as also Śrînivâsa; the second Vishvaksêna and Nammâḷvâr, and the third Maṇavâḷamâmuni or Jîyar. The *prabhâ* of Yaśôdâ has sculptured on it the *ashṭa-dikpâlakas* or regents of the eight directions. The temple has two goddesses in separate shrines in the enclosure, the one in the south shrine known as Saumyanâyaki and the other in the north known as Narasimhanâyaki. In the north of the enclosure is a shrine containing well carved figures of Râma, Lakshmaṇa, Sîtâ and Hanumân (Plate VII), the last standing in a peculiar posture with the right hand raised to the nose, as if anxiously awaiting the orders of his lord Râma. A new Hoysaḷa inscription, dated 1325, was discovered on a slab built into the ceiling of the temple kitchen. It was not possible to copy it out fully, but an impression was taken with considerable difficulty by myself as the servants were not allowed to go inside. The god in the Varadarâja temple (Plate VIII), about 10 feet high, is exquisitely carved (see *Report* for 1910, para 21), but has no *prabhâ*. A Tamil epigraph was copied at the village Hondalagêre.

Maddûr.

37. While at Mysore during the Dasara Festivities in October 1918, I inspected the Prasanna-Venkaṭaramaṇasvâmi temple at Mysore and found three stone inscriptions in it. One of them, dated 1836, gives a long account of the piety and peregrinations all over India of a Mâdhva devotee named Subbarâya-dâsa *alias* Gôpâla-dâsa who founded the temple, and who was honored and patronised by Krishṇa-Râja-Oḍeyar III of Mysore. His portrait statuette (Plate IX, 1), about 3 feet high, represented as surrendering everything, ever his body, to God, stands in front of the shrine with an inscription at the sides giving his name and explaining his attitude. He bears the musical instrument called *tambûri* and holds in the left hand a water-vessel from the spout of which falls a libation of water indicating that he is giving away everything that he can call his own. There is also an interesting painted wooden panel with figures on it (Plate IX, 2) fixed in the wall of a room over the Ânjanêya shrine in the same temple. The upper portion shows Vyâsa in the middle seated on the coils, and canopied by the five hoods, of a serpent, flanked on the right by Madhvâchârya and Garuḍa and on the left by Bhîma and Hanumân, while the lower portion exhibits four standing figures of which the first represents Divân Pûrṇaiya, the second Krishṇa-Râja-Oḍeyar III, the third Subbarâya-dâsa and the fourth his elder brother Śînappa. Mr. Raghavendra-dasa, the manager of the temple, produced a copper plate inscription and a number of old papers consisting of sanads and letters addressed to Subbarâyadâsa and *rahadâris* or passports granted to him by various governments during his travels in different parts of India. These range in date from 1821 to 1858.

38. When I was in Mysore during the Birthday Festivities in June 1919, I visited the Prasanna-Krishṇasvâmi temple, founded by Krishṇa-Râja-Oḍeyar III in 1829. As stated in para 38 of my *Report* for 1912, there are nearly forty inscribed metallic images of gods, goddesses, saints and sages in this temple. The inscription in each case gives the name of the image and states that it was presented to the temple by the king. Plate IX, 3 represents an inscribed image of Râma. I also examined the palm leaf manuscripts in the library at the Śântîśvara-basti and in the private library of Mr. Aramane Jinachandraiya. The manuscripts, which were nearly two hundred in number, were found to contain Kannaḍa and Sanskrit poems and dramas, works bearing on logic, grammar, rhetoric, medicine, astrology, ritual, philosophy, cosmology and religion, and commentaries on several Sanskrit and Prâkrit works. A good number of the works is unpublished. Two new inscriptions were also copied at the Śântîśvara-basti.

39. A set of copper plates (Plate X) received from the agent of the Paradêśisvâmi maṭha at Keregôḍi-Rangâpura, Tipṭûr Taluk, may be looked upon as a record of some historical importance. It records a grant by the Ganga king Râjamalla II to a Śaiva teacher of the name of Nêtraśiva and may be assigned to the close of the 9th century. The plates are said to have been unearthed in the backyard of the maṭha about four years ago.

40. Other records examined during the year under report were an incomplete set of copper plates (Plate XI) relating to the Ganga received from the Lingâyat maṭha at Râjâpura, Ânekal Taluk; a set of three plates said to have been found in the records of the Taluk office at Seringapatam, received from the Mysore Deputy Commissioner, which registers a grant by the Vijayanagar king Krishṇa-Dêva-Râya; two sets and a copy of another received from the Smârta maṭha of the Bhâgavata-sampradâya at Muḷuvâgil, Tîrthahalli Taluk, recording grants to the maṭha by the Vijayanagar king Śrî-Ranga-Râya II and the Ikkêri chiefs Venkaṭappa-Nâyaka II and Bhadrappa Nâyaka, besides a sanad issued in 1812 by the Mysore king Krishṇa-Râja-Oḍeyar III; eight copper grants received from Lakshmîsêna-bhaṭṭâraka-paṭṭâchârya of the Jaina maṭha at Singangadde, Narasimharâjapura Taluk, registering gifts to the maṭha from Chennarâya-oḍeyar and Chennavîrappa-oḍeyar of Dânivâsa; an inscription on the umbrella of the throne of His Highness the Maharaja of Mysore received from the Palace Controller; and a Persian sanad in the possession of Mr. M. R. Annaji Rao of the Comptroller's Office, Bangalore, issued to one of his ancestors by the Mughal emperor Shâh Alam II. This sanad was sent for favor of decipherment to Mr. G. Yazdani M. A., Nazim, Archæological Department, Hyderabad State, who has very kindly sent me a transcript and a translation of the same. Similar help was also kindly rendered by Mr. M. R. Annaji Rao, referred to above, in connection with a few Mahrâṭhi papers received from Mysore.

41. Altogether the number of new records copied during the year under report was 188. Of these, 94 belong to the Bangalore District, 54 to the Tumkur District, 27 to the Mysore District, 8 to the Kadur District, 4 to the Shimoga District and 1 to the Kolar District. According to the characters in which they are written, 23 are in Tamil, 6 in Mahrâṭhi, 5 each in Nâgarî and Telugû, 3 in Persian, and the rest in Kannaḍa. As usual, in every village that was surveyed the printed inscriptions, if any, were compared with the originals and corrections and additions made. The number of villages inspected during the tours was 102 in all.

42. While on tour the Kannaḍa Schools at the following places were visited:—Vaṇakanhalli and Dommasandra, Ânekal Taluk; Herûru, Gubbi Taluk; and Eleyûr, Eḍeyûr and Huliyûrdurga, Kuṇigal Taluk.

Office work.

43. Two monographs, one on the Kêśava temple at Bêlûr and the other on the Lakshmîdêvi temple at Doḍḍa-Gaddavalli, forming Nos. II and III of "Architecture and Sculpture in Mysore" in the Mysore Archæological Series, have been printed during the year. The preparation of the plates, about 60 in number, for illustrating these monographs, has made fair progress.

44. The translations of the Kannaḍa texts of the revised edition of the Śravaṇa Beḷgoḷa volume have made satisfactory progress, about one hundred pages of the translations having been printed during the year.

45. Eight pages of the General Index to the volumes of the Epigraphia Carnatica have been printed.

1. PORTRAIT STATUETTE OF SUBBARAYA-DASA IN PRASANNA-VENKATARAMANASVAMI TEMPLE
Mysore Archaeological Survey]

2. CARVED WOODEN PANEL IN THE SAME TEMPLE

3. METALLIC FIGURE OF RAMA IN PRASANNA KRISHNASVAMI TEMPLE

46. With regard to the revised edition of the Karṇâṭaka-Śabdânuśâsanam, Appendices III to VI to the work, consisting of pages 513 to 560, have been printed. An Index of technical words occurring in the work is under preparation.

47. About 35 pages of the Kannaḍa texts in the Supplement to the Hassan volume, and about 28 pages of the Tamil texts in the Supplement to the Mysore volume, of the Epigraphia Carnatica, have been printed during the year.

48. In connection with the Supplement to Volume IX (Bangalore) of the Epigraphia Carnatica, about 100 new inscriptions, recently discovered in the Anekal and Hoskote Taluks, are being correctly copied for incorporation into it. The Supplements to Volumes X and XII of the Epigraphia Carnatica are also under preparation.

49. With regard to the publication of selections from the inscriptions concerning matters of historical and social interest, the selections relating to history and religious belief are still being examined. The preparation of a classified list of Mysore inscriptions according to the dynasties of kings to which they relate has not made any progress owing to pressure of other work.

50. About 200 photographs of views of temples of artistic merit were prepared and sent to the Deputy Commissioners of Hassan and Kadur for sale to the public. About 15 photographs were also sold at the Archæological Office. Forty copies of the Monograph on the Kesava Temple at Somanathapur were sold in England through Messrs. Probsthain & Co., Booksellers, London.

51. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1917-18, and for the Monographs on the Kêśava temple at Bêlûr and the Lakshmîdêvi temple at Doḍḍa-Gaddavalli. He also took photographs of some copper plates.

52. The Architectural Draughtsman prepared nine plates illustrating the monuments at Araḷaguppe, Haḷebîḍ, Heggere, Marale, Śringêri, Bastihalli, Śravaṇa Beḷgoḷa and Sîra.

53. The Assistant Photographer acting for the Half-tone Engraver printed a good number of photographs for the office file and for sale to the public. He mounted the Half-tone blocks prepared for the Annual Report for 1917-18 and for the Monographs on the Kêśava temple at Bêlûr and the Lakshmîdêvi temple at Doḍḍa-Gaddavalli. He accompanied me on tour in the Bangalore District and took photographs of a number of buildings and sculptures.

54. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

55. The two copyists attached to the office transcribed the following works during the year:—(1) Prabhudêvara-purâṇa by Hariśvara, (2) Vastukôśa by Nâgavarma II, (3) Sobaginasône by Dêpa, (4) Śabdamaṇidarpaṇa by Kêśirâja, and (5) Nyâyasudarśana (in part). They also compared about 700 pages of transcripts.

56. A few books received for review from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore were examined and opinion sent.

57. Professor Jouveau Dubreuil of Pondicherry, and Messrs. T. A. Narasimhacharyar, B.A., B.L., Sub-Judge, Vizagapatam, and A. Santanarama Iyengar, Head Master, V. R. High School, Nellore, visited the office during the year.

58. Sir John Woodroffe, Calcutta, has very kindly presented to the Office Library a set of his publications on Tantric literature. Mr. M. N. Rangasami Iyengar of Triplicane, Madras, has kindly presented to the Office Cabinet the 58 copper coins which he had sent for examination last year (see last year's *Report*, paras 50 and 142).

59. The office staff have discharged their duties with diligence. I have again to record here the loss to the office by retirement of the services of two experienced old hands during the year under report. S. Ramasvami Iyengar, the Tamil Pandit, who was a trained hand in Tamil work, retired from the 1st July 1917, and continued in an acting appointment till the 1st August 1918. He subsequently ed of influenza in October 1918. Pandit Anandalvar, the Senior Copyist, was a very useful hand both by his eminent scholarship in Sanskrit and by his experience of archæological work. He retired from the 16th September 1918.

List of Photographs.

No.	Size	Description	Village	District
1	12 × 10	Sri Prasanna Krishnasvami Temple, Metallic figures	Mysore ...	Mysore.
2	do	Do do ...	Do ...	Do
3	do	Varahasvami Temple, doorway of shrine of Goddess	Do ...	Do
4	8½ × 6½	Sri Prasanna Venkataramanasvami Temple, figure of Subbarayadasaru ...	Do ...	Do
5	do	Sri Prasanna Venkataramanasvami Temple, Painting	Do ...	Do
6	12 × 10	Agrahara Anjaneya Temple, Pillars ...	Hoskote ...	Bangalore.
7	10 × 8	Do ...	Do ...	Do
8	do	Do ...	Do ...	Do
9	8½ × 6½	Do ...	Do ..	Do
10	10 × 8	Vithalesvara Temple, Figures	Do ...	Do
11	do	Avimuktesvara Temple, Lamp pillar ...	Do ...	Do
12	6½ × 4¾	Do Figure of Sugatur Tamme Gauda	Do ..	Do
13	8½ × 6½	Mastikal in the Municipal garden ...	Do ...	Do
14	6½ × 4¾	Mastikal in Gundumavina topu ...	Do ...	Do
15	8½ × 6½	Idga near do	Do ...	Do
16	10 × 8	Darga to the east of Hoskote (North-east view)	Do ...	Do
17	6½ × 4¾	Darga to the east of Hoskote, East view ...	Do ...	Do
18	do	Do near Avimuktesvara Temple ...	Do ...	Do
19	10 × 8	Group of Naga stones, below tank bund ...	Anekal ...	Do
20	6½ × 4¾	Naga stone, on the tank bund	Do ...	Do
21	8½ × 6½	Amritamallikarjuna Temple, Processional image Somaskanda-murti ...	Do ...	Do
22	6½ × 4¾	Amritamallikarjuna Temple, Processional image Somaskanda-murti without prabha	Do ...	Do
23	do	Amritamallikarjuna Temple, Isvara figure on the lamp pillar	Do ...	Do
24	do	Bhavani-Sankara Temple, figure of Sankaracharya	Do ...	Do
25	12 × 10	Chaudesvari Temple, Torana kamba (front and back)	Vagata ...	Do
26	8½ × 6½	Varadarajasvami Temple, Hanumanta-vahana	Do ...	Do
27	do	Kesava Temple, stone mantapa to the west	Dasarahalli ...	Do
28	6½ × 4¾	Figure of warrior	Settikere ...	Tumkur.
29	12 × 10	Santinatha Basti, North view ...	Nittur ...	Do
30	do	Do South niche ...	Do ..	Do
31	10 × 8	Do North view ...	Do ...	Do
32	do	Do Metallic figure ...	Do ...	Do
33	do	Copper plates from Rajapur Matt ...	Anekal ...	Bangalore.
34	6½ × 4¾	Do ...	Do ...	Do
35	10 × 8	Copper plates from Keregodi Rangapur Matt	Keregodi-Rangapur.	Tumkur.
36	do	Do ...	Do ...	Do
37	do	Do ...	Do ...	Do
38	8½ × 6½	Do ...	Do ..	Do
39	6½ × 4¾	Copper plates, Seal	Do ...	Do
40	12 × 10	Copper plate from Murgi Matt ...	Chitaldrug ...	Chitaldrug.

List of Drawings.

No.	Description	Village
1	Plan of Kesava Temple	Aralguppe.
2	Ceiling of Gomatesvara Temple	Sravana Belgola.
3	Plan of Malik Rihan Darga	Sira.
4	Do Kedaresvara Temple	Halebid.
5	Do Hoysalesvara Temple	do
6	Do Parsvanatha Basti	Heggere.
7	Do do	Bastihalli.
8	Do Chennakesava Temple	Marle.
9	Do Sarada Temple	Sringeri.

PLATE X, A AND B.

KEREGODI-RANGAPURA PLATES OF THE GANGA KING RAJAMALLA II.

(I b)

1. Svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jâhnavêya-kulâmala-vyômâva-
2. bhâsana-bhâskaraḥ sva-khaḍgaika-prahâra-khaṇḍita-mahâ-śilâ-stambha-labdha-bala-parâkramô dâruṇâ-
3. ri-gaṇa-vidâraṇôpalabdha-vraṇa-vibhûshaṇa-vibhûshitaḥ Kâṇvayana-sa-gôtraḥ śrîmat-Koṅga-
4. ṇi-varmma-dharmma-mahâdhirâjaḥ tasya putraḥ pitur anvâgata-guṇa-yuktô vidyâ-vinaya-vihi-
5. ta-vṛittaḥ samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kâñchana-nikashô-
6. palabhûtô nîti-śâstrasya vaktṛi-prayôktṛi-kuśalô Dattakasûtra-vṛittêr praṇêtâ śrîmân Mâdhava-mahâ-
7. dhirâjaḥ tat-putraḥ pitṛi-paitâmaha-guṇa-yuktô'nêka-châturddanta-yu-ddhâvâpta-chatur-udadhi-salilâsvâdi-
8. ta-yaśâḥ śrîmadd-Hari-varmma-mahâdhirâjaḥ tat-putrô dvija-guru-dêvatâ-pûjana-parô Nârâyaṇa-charaṇâ-
9. nudhyâtaḥ śrîmân Vishṇugôpa-mahâdhirâjaḥ tat-putraḥ Triyambaka-charaṇâmbhôruha-rajaṛ-pa-

(II a)

10. vitrikṛitôttamâṅgaḥ śrîmân Mâdhava-mahâdhirâjaḥ tat-putraḥ śrîmat-Kadamba-kula-gagana-gabhasti-mâlinaḥ Kṛishṇa-va-
11. rmma-mahâdhirâjaḥ Avinîta-nâmâ tat-putrô vijṛimbhamâṇa-śakti-tra-yaḥ Andariy-Âlattûr-pPoruḷare-Pernnagarâ-
12. dy-anêka-samara-mukha-makha-huta-prahata[....]kâkârô Durvvinîta-nâ-madhêyaḥ tat-putraḥ śrîmân Mushkara-nâmadhê-
13. yaḥ tat-putraḥ ripu-timira-nikara-nirâkaraṇôdaya-bhâskaraḥ Śrîvikrama-pratitha-nâmadhêyaḥ tasya putraḥ
14. tasyânujô nata-narêndra-kirîṭa-kôṭi-ratnârkka-didhiti-virâjita-pâda-pad-maḥ Lakshmyâs svayamvṛita-pati-
15. r nNava-Kâma-nâmâ śishṭa-priyô'ri-gaṇa-dâruṇa-gîta-kîrttiḥ Śivamârâ-para-nâmadhêyasya pautraḥ
16. śûra-purusha-turaga-nara-vâraṇa-ghaṭâ-saṅghaṭṭa-dâruṇa-samara-śirasi nihitâtma-kôpô bhîma-kôpaḥ a-
17. pi cha ! yô Gaṅgânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasan-mârttaṇḍô'ri-bhayaṅkaraḥ śubhaka-
18. raḥ san-mârgga-rakshâkaraḥ saurâjyaṃ samupêtya râja-samitau râ[ja]n guṇair uttamai râjâ Śrîpuru-

(II b)

19. shaś chiraṃ vijayatê râjanya-chûḍâmaniḥ api cha ! prajânâm patir iti ka-vayô yaṃ praśaṃsa-
20. -nti nityaḥ sa tu pratidina-pravṛitta-mahâ-dâna-janita-puṇyâha-ghôsha-mukharita-mandirôdarêṇa
21. Śrîpurusha-prathama-nâmadhêyêna Pṛithuvî-Koṅgaṇi-mahâdhirâjaḥ tat-putraḥ pratâ-

22. pa-vinamita-sakala-mahîpâla-mauli-mâlâ-lâlita-charaṇâravinda-yugaḷô nija-virâjita-
23. niśita-khaḷgapaṭṭa-samâkṛishṭa-nishṭa-dharâpâla-Vallava-jaya-śrî-samâlingita
24. api cha | yasmin prayâtavati kôpa-vaśam mahîśê yânti kshaṇâd ahita-bhûmibhujô
25. raṇâgrê antrâvalî-valaya-bhîshaṇam Antakasya vaktrântaraṃ kshataja-karddama-du-
26. rnnirîksham anêka-samara-sampâdita-vijṛimbhita-dvirada-radana-kuliśâbhighâta satya-vikhyâta-vima-
27. la-Gaṅgânvaya-nabhasthala-gabhastimâlî Koṅgaṇi-mahârâjâdhirâjaḥ śrî-Śivamâra-dêvaḥ Saygoṭṭâpara-nâmaḥ kavi-

(IIIa)

28. Vijayâditya-bhûpâpibhûtaḥ tasmâd abhût suta-varô jagatô hitâya têjô-hatânya-timirô nuta-Râjamallaḥ bhûbhṛich-chhirô-
29. nihita-pâda-virâjamânô râjâmbudhêr iva śaśî sakalaṃ kalôghaiḥ api cha yaḥ khalu sakala-lôka-saṅgîya-mânanîya-mahi-
30. mâvabhâsîti nija-bhujâlâna-stambha-liyamâna-vîra-śrî-karêṇu-vibrama-bhrâjita Śivamâra-mahârâja-hasta-kauśaḷâ-
31. pâya-prachyutâṃ Râshṭrakûṭa-kshitipati-hṛiti-malina-dumukhî sva-kula-yôgya-prâjya-râjya-lakshmî-yuvatim atiśayâm ati-
32. vitânâ-hêtudyôga-siddhi-svabhâvêna nîy anudina-mahôdayâbhimukha-kṛita-maṅgalâbhishêka svayam abhimata-gu-
33. ṇa-vibhûshaṇair amaram alaṅkarôti sma api cha kshôṇîvṛitta-kshitîndrêshv apagata-vishayaṃ viśramô dig-gâjânâṃ jâtô
34. dîrgghaś cha kâlâd dharaṇi-dharaṇataś śêshataś śêshatôsthâ vyartthôbhûl lôkapâlâ-vidhir adhikataraṃ tastamâkhyêshv adhîśê yasmin
35. Vaṅkêśa-lêśaṃ bhuvana-guru-bharaṃ Satyavâkyê dadhânê dânâ sat-sampradânâ dvishad-asu-haraṇâ vikramaṃ lôkavêndu satya-stu-
36. tya-prabhutvaḥ kulam ati-viśadad-buddhim udyôga-siddhi chandra-svâkânta-gauram charitam achaḷitam châbhimânâ manôjâ kîrttim

(IIIb)

37. saṅkîtthiyanti viharati bhuvanê yasya chhôdya-pramôdât api cha nâdâtum tṛishṇayârtthaṃ na hi pṛithu-vishayam saṅgrahîtum
38. pratâpa-prakhyâtin naiva nêtum dhruvam asu-nivahaṃ na prahantu pra-kôpât kintâdêtyâtiriktaṃ tirayitum uditô dushṭa-sâmanta-
39. chakraṃ dṛishṭvâ dînânanaṃ tat punar api kṛipayâ jîjivâpyas sva-dêśê yô Gaṅgôgham aśêsha-mahêśvarô mudgha-dhârayaḥ svasmin bhu-
40. vi Râjamalla-dêvô dhanêśaḥ parivâritô jâyati yasya dânêna satya-śauryya-yujâ śriyâ jitâś cha diggaja-Dharmma-sûnu Śaktidharô Hariḥ sa
41. tu satata-mahanîya-dâna-pravâha-nirvvâpita-jagaj-jana-dainya-dâvânaḷô Gaṅgânvaya-mahâ-nidhîśa-saṃvarddhanaika-hêtu-kânta-
42. têjô-râśir anêka-saṅgrâma-grâma-labdha-vijaya-lakshmî-râjita-râjya-vibhavô'pi sva-kulôchita-vinaya-dhanô gurvv-anullaṅghanêna
43. Raṇavikrama-narêndra-pṛithuvyâm râjyaṃ pratishṭhâyâpya svayaṃvṛita-gṛihîta-yôrâjya-sâra-bharaḥ puna suyam samanushṭhita-
44. râjyâbhishêka-spaṭṭa-paṭṭôpaśôbhita-lalâṭa-taṭaḥ sva-prabhâva-vidhêyî-kṛitâśêsha-bhuvanaḥ traikâlya-darśî (traikâlya-da-
45. rśî) pratidinôdaya-pratâpa-bhara-prôtsâritârâti-nṛipa-timira-nikara-sannîti-chatura-mati-vitânâpahasita-Bṛihaspati-mataḥ

(IV a)

46. samavanata-mahâ-mahipâla-mauli-mâlâ-mani-gaṇa-kashaṇa-kiṇikṛita-charaṇa-yugalas saka-

47. la-jagaj-jana-stutya-stutya-Satyavâkya-Koṅgaṇi-varmma-dharmma-mahârâjâdhirâja-paramêśvara-

48. śrî-Râjamalla-dêvaḥ tat-putrô-nija-bhujôddaṇḍa-mandarâchala-pramathita-viśva-vidvid-balârṇṇavôdhṛita-râja-

49. lakshmî-samâślishṭa-samabhirûḍha-vakshaḥ api cha châpônmukta-śaraugha-varsha chaṇḍâsi-vidyut-tatau kôpôddâma-ga-

50. jêndra-nîla-jaladê rakta-pravâhê'samê bhîmê yuddha-ghanâgamê haya-mahâ-vâtê ripûn ûrjjitân Râjâ-

51. râmaḍu-nâmni yas samajayad râjâgraṇîr lîlayâ Pallava-Râshṭrakûṭa-Kuru-Magadha-Mâlava-Chôla-Lâla-

52. sat-Palla-Chalukhya-vaṃśaja-mahâ-nṛipati-pramukhair adhishṭhitaṃ Vallabha-sainyam unnata-matanga-gaja-vâji-bhaṭâ-

53. kulan cha yas tal-lalanâkshi-vâri-nivahêna samaṃ samarê nyapâtayat | sa tu Nîtimârgga-Koṅgaṇi-va-

54. rmma-dharmma-mahârâjâdhirâjaḥ Eregaṅga-dêvaḥ tat-putraḥ yaḥ prôdyat-Kali-kâla-vṛitti-vimukhâ kâmaṃ

(IV b)

55. guṇânâṃ gaṇair mMândhâtṛi-pramukhâdhirâja-charitais sambhûshitas sarvvathâ kôpôtkhâta-kṛipâṇa-kha-

56. ṇḍita-ripu-kshmâpaḥ kulôdyôtakṛit mârâkâratayâ manassu vicharan kântâ-janânâṃ bhuvi imê Vaṅgâḥ

57. Paṇḍrâ Magadha-narapâḥ Kauśala-nṛipâḥ ami Kâliṅgândhrâ Dravida-naranâthâs tv asuhṛidaḥ viśîrṇṇâś śastrô-

58. ghair nnarapati-vimuktair iti jana praśaṃsâ yasyâlaṃ vidadhur aniśaṃ Sâmiya-raṇê | sa tu Satyavâkya-

59. Koṅgaṇi-varmma-dharmma-mahârâjâdhirâjô Râjamalla-prathama-nâmaḥ tad-avarajar pra-

60. tâpa-paritâpita-Pallava-sat-kulôtkarar praṇata-virôdhi-sâdhana-parita-sabhâmbhônidhim Kali-malina-

61. tarij-jita-guṇar pariśuddha-yaśôdhanaś chatur-bala-bala-garvvitar prabhur abhishṭuta-vâgnuta-Bûtugâhvaya tasya Gu-

62. ṇaḍuttaraṅgâpara-nâmadhêyasya viśâla-vakshastalam adhivasaty apara-Lakshmîr iva virâjitâ sakala-pṛithvîvallabha-Bhallabhâ-

63. tmajâ Abbalabbâbhidhânâ viśva-viśvambharôtpatti-sthiti-viḷaya-kâraṇa-tṛi-mûrttimat-Tripurahara-vihita anu-

64. ṇḍavalâ śuddha-Śaivânvaya-gagana-nirmmala-târâdhipatiś Śâkârinâma-bhaṭṭârakâs tad-antêvâsinê Nêtraśivâ-

(Va).

65. chârjyâbhidhânâya Nirggunda-vishayâ sarbba-bâdhâ-pariyâraṃ dattaḥ Keḍasûr-nnâma-grânnam Magare-vishaya Alû-

66. r-nnâma-grâmêśvarâlayasya khanda-sphuṭita-nava-karmma-hêtalavati || Sakha-varishêshv atîtêshv ashṭa || Keḍasûr-pûrbbasyâ

67. n diśi Baradakereya mûḍakade gôḍe Baḷḷavagereya mûḍaṇa-kaḍe gôḍe Eḷtagada paḷḷada kuḍida kuḍale dakshiṇasyân di-

68. śi paḍuva nôḍi pôda pêroḷbeye ante tuḷdila pêroḷbeye kembhareya bhûmi puṇuseye ale pombhuṇuśe a-

69. nte oḷipuṇuśeye Aḷariya kiṟu-keṟeye ante pôgi kal-kuppeye ante pôgi mukkalle pôgi Aḍavaḷi-
70. keṟeya paḍuvaṇa khaḍe gôḍe êriya mêge mûḍaṇa kaḍe gôḍe Bheñchava-giya kaḍavina koḷane ante
71. bandu karggalla moṟaḍi uttarasyân diśi rajapanta ante bandu mehareya koḷa ante bandu koḷtale-paḷḷada âla ki-
72. ṟukeye karggall-oḷbeye puṇuse paḍiye ghora-paḍiye oḷipuṇuśeye chara-paḍiye tuḷdil-oḷbeye îśâ-
73. na-diśi oḷi-geṟeye Baraḍa-geṟeyoḷ kûḍittu ॥ i-dharmmava kâvo Kêśi-bhaṭṭaru Sadeyanûra Nadi-gavuṇḍanu Tirbû-
74. ra Mâra-gavuṇḍa Keṟegûḍala Dôra-gavuṇḍa i-mûnûrbora darmma। sva-dattâm para-dattân vâ yô harêta

(Vb).

75. vasundharâ shashṭiṃ varsha-sahasrâṇi vishṭâyâṃ jâyatê krimiḥ । dêva-svan tu visham ghôraṃ na visham visham u-
76. chyatê visham êkâkinam hanti dêva-svam putra-pautrikah Viśvakarmmâ-châryêṇêdam śâsanam likitam.

PLATE XI.

Rajapura Plates of some Ganga King.

(Middle plates missing.)

(Ib).

1. svasti jitam bhagavatâ gaṭa-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jâhnavê-
2. ya-kuḷâmala-vyô(ma)mâvabhâsana-bhâskara sva-khaḷgaika-prahâra-khaṇḍita-
3. mahâ-śiḷâ-stambha-labdha-baḷa-parâkrama dâruṇârigaṇa-vidâraṇôpalabdha-bra-
4. ṇa-vibhûshaṇa-vibhûshitaḥ Kâṇvâyana-sa-gôtraḥ śrîmân Koṅguṇi-varmma-dharmma-
5. mahârâjâdhirâja-paramêśvaram parama-bhaṭṭârakam śrîmâ-
6. -n Mâdhava-mahârâjâdhirâjaḥ tat-putraḥ pitur anvâgata-guṇa-yu-
7. ktô vidyâ-vinaya-vihita-vṛitti samyak-prajâ-pâlana-mâ-
8. trâdhigata-râjya-prayôjanô vidvat-kavi-kâñchana-nikashôpa

(Last a).

9. tu pôgi chiñcha-vṛikshame intu naḍed pôge Gaṭṭigeṟe eḍu tata pôgi Po-
10. -ṇne-doṟeyalli Dvisandi-Sattivaṅgalada Gaṅgavûra tat-paśchimasyâm disi yi-
11. toṟeya taḍi vidid pôgi chiñcha-vṛikshame itô taḍi vidid pôgi vaṭa-vṛi-
12. kshadalli Dvisandi-Sattivaṅgalad Âneyûr uttarasyâm disi Kappegalle intu pô-
13. gi Rijaṅgâḷane itô maṇṇa-veṭṭada mêle naḍed baral vêḍiye
14. itô beṭṭam-biḍid pôgi Dvisandi-Sattivaṅgalada Banavanelliya maṇ-vaṭṭa-
15. -da mêge pôgi Pandigalle intu pôgi Muppuṅgalle naḍed Vaṭṭegalla kûḍittu
16. sime sâkshiṇô Gaṅga-maṇḍaḷa-shaṇṇavati-sahasra-prayuktaḥ ॥

(Last b).

17. sva-dattaṃ para-dattaṃ vâ yô harêtu vasundharâ shashṭhir-vvarisha-sahasrâṇâṃ
18. vishṭhâyâṃ jayatê kṛimih || namôrhatu-paramêsvara namôstu ||

PLATE XII.

Stone Inscription of Binayadityarasa at Khaji-Hosahalli, Hoskote Taluk.

1. svasti śrîmat-Bi-
2. nayâdityarasar
3. Koṛikundâḷke mûnûṛu
4. âḷuttiḷdu Tiḷgalûra Tâ-
5. yandeyara pûrvvajarâ pade-
6. dodu Uttamamenḍi embâ kaḷa-
7. ni Kâmeyaṅge sarvva-pâda-pari-
8. hâram âge biṭṭukoṭṭar idân
9. aḷivon sâsirvvar pârvvaraṃ sâ-
10. sira-kavileyu konda pañcha-mahâ-
11. pâtakan akkuṃ âvon-âvon rakshikkum
12. avaṅge dharmmaṃ chandrâditya uḷḷiṇa nilke

PROGRESS OF ARCHÆOLOGICAL RESEARCH.

PART II.

1. Epigraphy.

60. Most of the new records discovered during the year under report are assignable to specific dynasties of kings such as the Ganga, the Noḷamba, the Chôḷa, the Hoysaḷa, and those of Vijayanagar and Mysore. There are besides a few records relating to the Mughals, the Mahrâṭṭas, and the chiefs of Ikkêri, Sugaṭûr and Kaḷale. Among the epigraphical discoveries of the year, a set of copper plates received from the Tipṭûr Taluk is of some historical importance. It relates to the Gangas and registers a grant in about 900 by Râjamalla II to a Śaiva teacher of the name of Nêtraśiva. A fine stone inscription at Khâji Hosahalli, Hoskôṭe Taluk, which may be assigned to about the 7th century, brings to notice a chief, probably a Bâṇa, named Binayâdityarasar. Some copper plate inscriptions received from the Muḷuvâgil *maṭha* of Tîrthahalli Taluk, bring to light for the first time a few details about this little known institution of the Bhâgavata-sampradâya. A bell in the Siddhalingêśvara temple at Eḍeyûr, Kuṇigal Taluk, bears an inscription stating that it was a present from Jâfar Khân, an Âmîla under Tippu Sultan. An inscription in the Prasanna-Venkaṭaramaṇasvâmi temple at Mysore, dated 1836, gives a long account of the peregrinations all over India of a Mâdhva devotee named Subbarâya-dâsa, who was honored and patronised by Krishṇa-Râja-Oḍeyar III of Mysore.

THE GANGAS.

61. About half a dozen inscriptions relating to the Ganga dynasty were copied during the year. They include two copper plate grants, one of Râjamalla II and the other incomplete. Of the others, one refers itself to the reign of Śivamâra and two to the reign of Râjamalla II. A few more epigraphs which are clearly of the Ganga period, though no king of that dynasty is named in them, will also be noticed under this head.

Śivamâra.

62. A *viragal* at Bhaktarhalli, Hoskôṭe Taluk, refers itself to the reign of Śivamâra-mahârâja and tells us that, during ? Kandaḷḷi's incursion into Peñjara of Kâḍuvaṭṭi, Kaḷattoran, having killed....., fell; and that ? some portion (*niḍu*) of Tijaṇiyûr was granted for him. Kâḍuvaṭṭi is the Pallava of Noḷamba king, and Penjara (Henjeru) the modern Hêmâvati in Madaksira Taluk of the Anantapûr District, which was once the capital of the Noḷambas. The period of the record may be about 800.

Râjamalla II.

63. The plates of Râjamalla II (Plate X) referred to in para 61, are 5 in number. Each plate measures 10" by 2", the first plate being engraved on the inner side only. The writing is in beautiful Haḷa-Kannaḍa characters. The plates are strung on a circular ring which is 4½" in diameter and ½" thick, and has its ends secured in the base of a circular seal 2½" in diameter. The seal bears in relief an elephant which stands to the proper right. The plates are in the possession of Nirvanappa, agent of the Paradêśisvâmi maṭha at Keregôḍi-Rangâpura, Tipṭûr Taluk, and are said to have been unearthed in the backyard of the maṭha about four years ago.

64. The language of the inscription is Sanskrit with the exception of the portion (lines 67—74) giving the boundaries of the village granted along with some additional item of information, which is in old Kannaḍa. The Sanskrit portion also contains a few verses here and there in addition to the two imprecatory verses coming at the end. The inscription is somewhat similar in contents to the Narasâpûr plates (EC. X, Kôlâr 90), of 903, of the same king and to the Gaṭṭavâḍi plates (E C, XII, Supplement, Nanjangûḍ 269), of 904, of his nephew Ereyappa. The characters, too, resemble those of the Gaṭṭavâḍi plates. There are here and

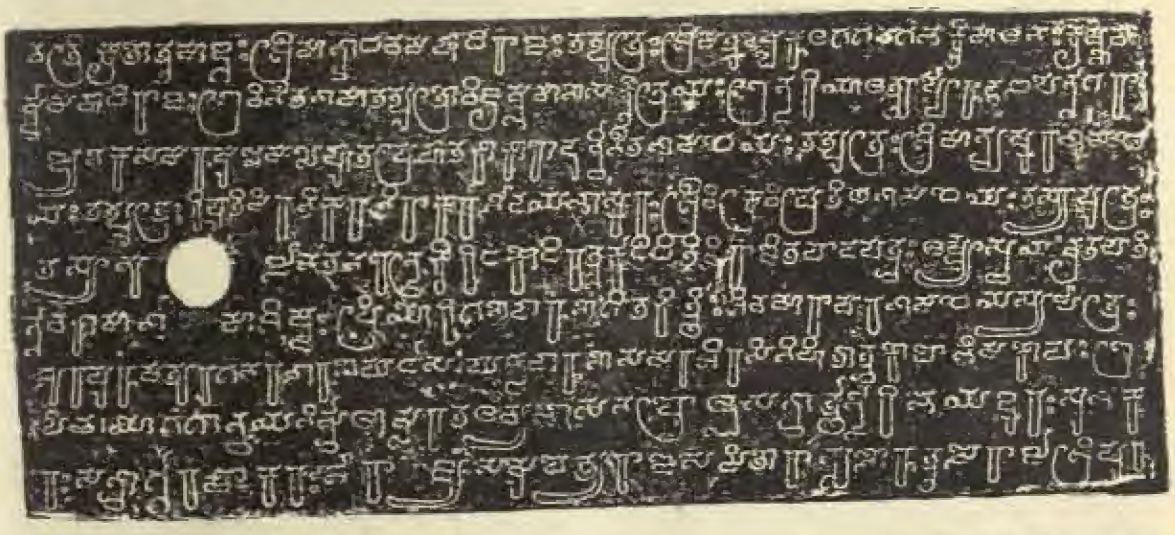
there a few orthographical errors and omissions of words in lines 11, 19, 28 and 66 due apparently to the carelessness of the engraver. The portion giving the date is incomplete: it stops abruptly at Śaka 8 for 800 and odd. Notwithstanding these defects, the inscription appears to be a genuine record of about A. D. 900.

65. As stated in the previous para, the present record is somewhat similar in contents to the Narasâpûr and Gaṭṭavâḍi plates. As the latter sets are incomplete, wanting one or two plates in the middle, it is perhaps desirable to examine the present grant in some detail. Like the other grants it begins with an invocation of the god Padmanâbha and describes the first king Kongaṇi-varma-dharma-mahâdhirâja as a sun in illumining the clear firmament of the Jâhnavêya or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kânvâyana-gôtra; and his son Mâdhava-mahâdhirâja as inheriting the qualities of his father, as conducting himself agreeably to his culture and modesty, as having obtained sovereignty only for the sake of the good government of his subjects, as a touchstone for testing gold the learned and poets, as skilled among those who expound and practise the science of politics, and as the author of a commentary on Dattaka's aphorisms. Then the record proceeds with the genealogy thus:—His son, possessed of the qualities of his father and grandfather, of a fame tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants, was Harivarma-mahâdhirâja. His son, devoted to the worship of Brâhmans, gurus and gods, meditating on the feet of Nârâyana, was Vishṇugôpa-mahâdhirâja. His son, with his head purified by the pollen from the lotuses the feet of Triyambaka, was Mâdhava-madhâdhirâja. His son, (the beloved sister's son) of Krishṇavarma-mahâdhirâja who was a sun in the firmament of the Kadamba family, was named Avinîta. His son, possessed of the three constituents of regal power spreading everywhere, (causer of bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes) immolated at the sacrifices of battles at Andari, Âlattûr, Poruḷare, Pernagara and other places, author of a commentary (on the fifteenth *sarga* of the Kirâtârjunîya), was named Durvinîta. His son was named Mushkara. His son, a rising sun in dispelling the mass of darkness his enemies, had the celebrated name Śrîvikrama. His son (name not given). His younger brother, with his lotus feet illumined by the rays of the suns the jewels on the tops of the diadems of bowing kings, the self-chosen lord of Lakshmi, beloved by the good, was named Nava-Kâma, his fame in destroying the hosts of his enemies being the theme of song. He had also another name Śivamâra.

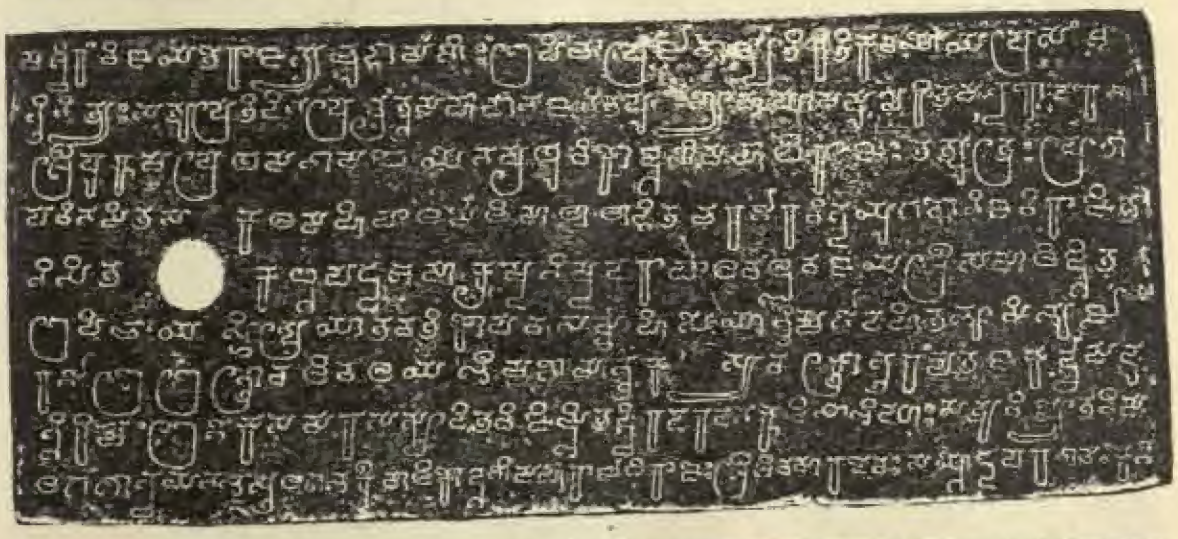
66. His grandson, raging with fury at the head of battle horrid with the assault of heroes, horses, men and groups of elephants; terrific in anger; a brilliant sun in illumining the clear firmament of the Ganga family; a terror to enemies; doer of good; protector of the virtuous path; possessor of a good kingdom; resplendent with excellent qualities in the assembly of kings; a crest-jewel of kings;—was Śrîpurusha, whom the poets daily praise as Prajâpati or Brahma, and the interior of whose palace echoed the sounds of the holy ceremonies accompanying the great gifts made by him every day. He was also known as Pṛithivî-Kongaṇi- mahâdhirâja. His son, with his lotus feet caressed by the chaplets on the crowns of all the kings subdued by his valour, embraced by the goddess of victory of the hostile king Vallava (Râshṭrakûṭa) drawn towards himself by his sharp bright sword, possessed of wounds caused by the thunderbolts of the tusks of lusty elephants in many battles, a sun in the sky of the celebrated pure Ganga family, was Kongaṇi-mahârâjâdhirâja Śivamâra-Dêva, surnamed Saygoṭṭa, whose anger in battle drove hostile kings in a moment into the mouth of Antaka, horrid to behold, filled with twining entrails, blood and flesh. His younger brother was Vijayâditya. From him was born for the benefit of the world like the moon from the ocean Râjamalla, whose glory was admired and sung by all the world; who was resplendent with the charm of the female elephant the goddess of heroism leaning against the tying post his arm; who, having by a successful attempt taken possession of the youthful goddess of sovereignty fit for his family that had been lost through the absence of the skilfulness of hand of Śivamâra-mahârâja and had been sad owing to her seizure by the Râshṭrakûṭa king, made her cheerful by auspicious anointment and adorned her with the ornaments of good qualities; on whose bearing the great burden of the earth, of which only a bit was in the possession of Vankêśa, the elephants at the

1b

11a

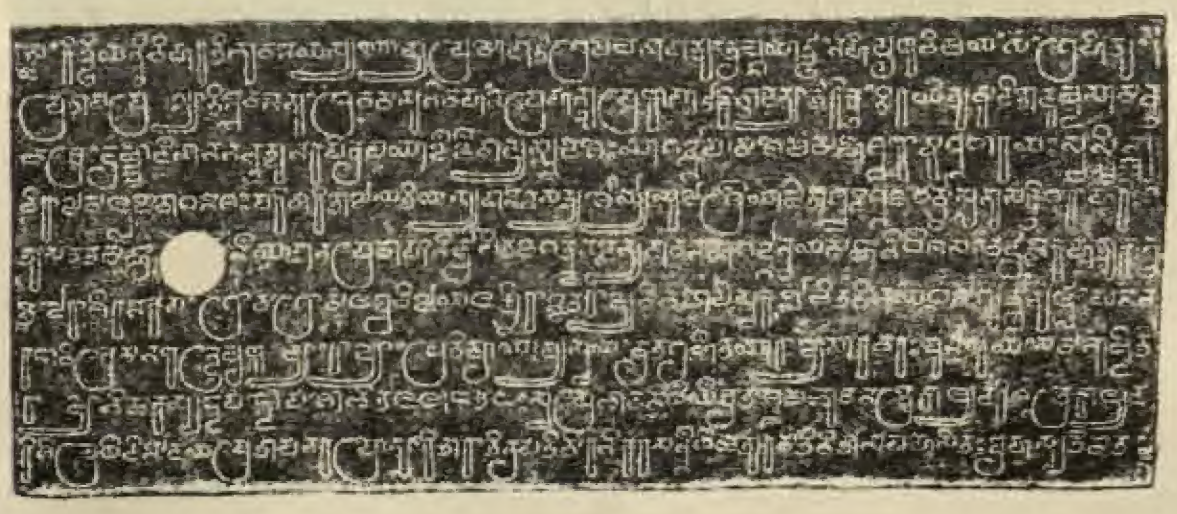


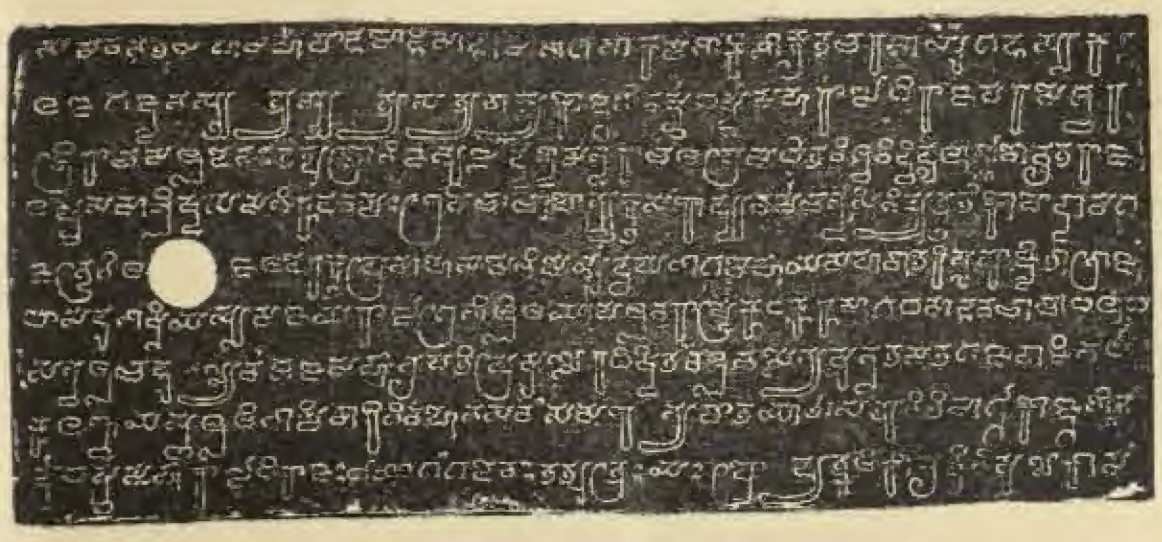
11b

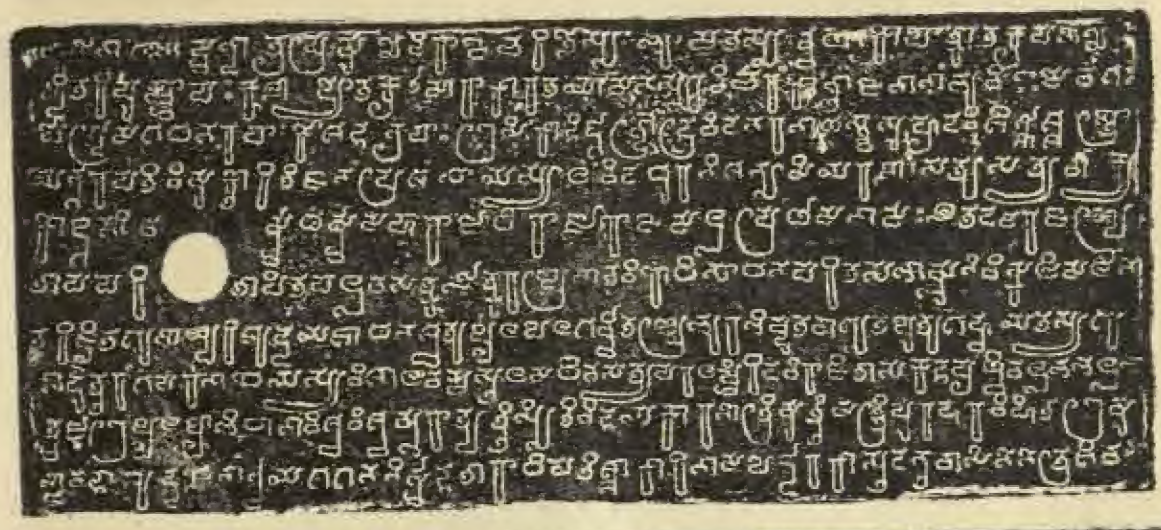


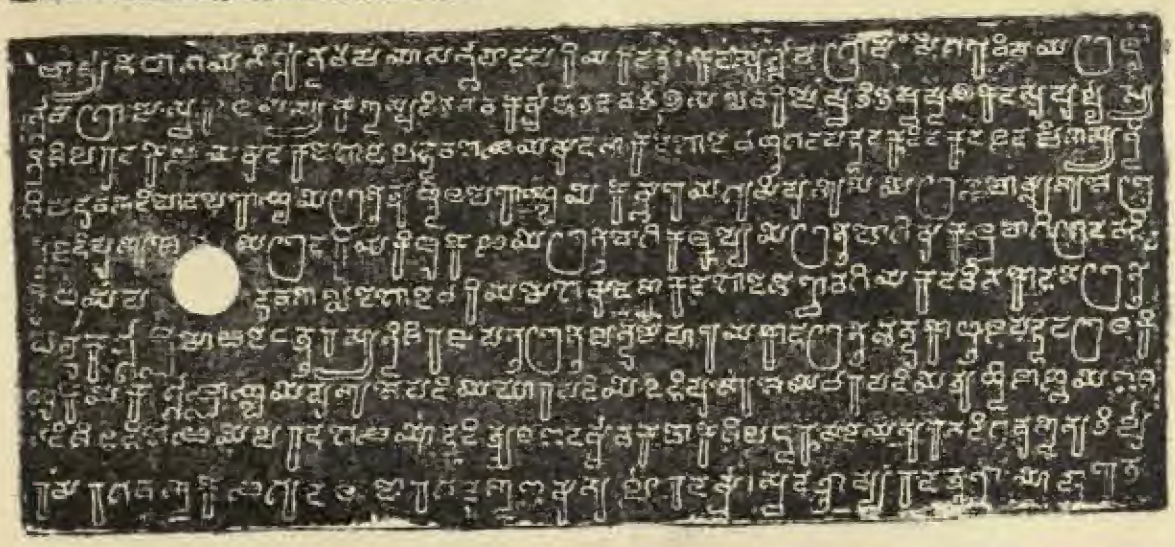
111a

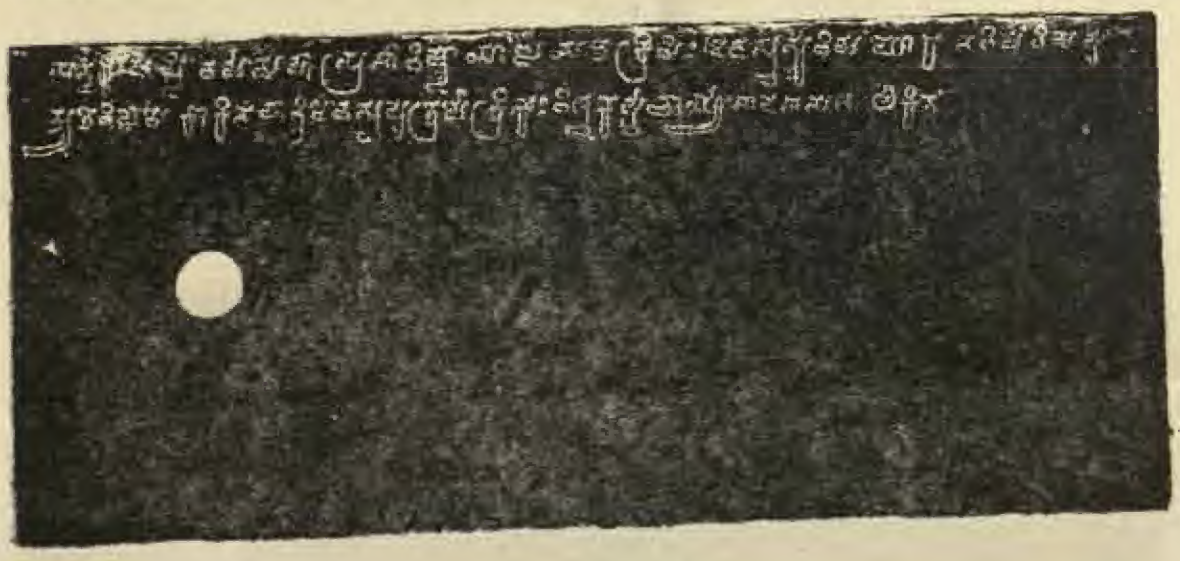
111b



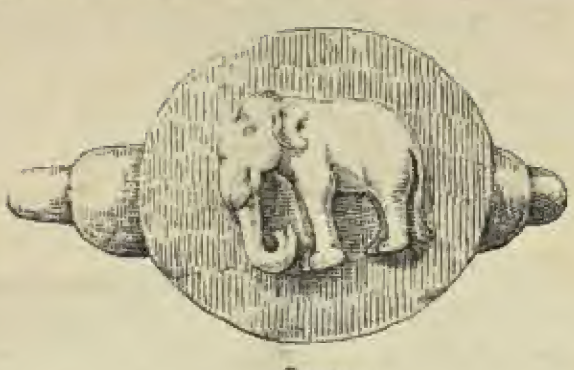








Mysore Archæological Survey.



SEAL.

points of the compass, Śêsha and the Lôkapâlas took rest; the fame of whose liberality, valour, just rule, intelligence, pure family and righteous conduct pervaded the whole world; who merely to punish wicked chiefs took their wealth, kingdoms, etc., but on seeing their sad faces restored to them through compassion all their possessions; who by his truthfulness, valour and wealth excelled Dharmarâja, Subrahmaṇya and Vishṇu; who extinguished the wild fire of the poverty of the people by the stream of his constant gifts; who was a mass of pleasant light which was the sole cause of increasing the great treasure of the Ganga family; whose sovereignty was resplendent with the goddess of victory obtained on many battlefields; who was possessed of the wealth of modesty befitting his family; who, though having without superseding his father (*guru*) established his rule in king Raṇavikrama's country, was content with the position of heir-apparent; who subsequently had himself anointed to the throne and crowned; who subjugated the whole world by his might; who dispelled the darkness of hostile kings by his daily increasing valour; who eclipsed the intelligence of Bṛihaspati by his skill in politics; whose feet were scarred by the rubbing of the jewels in the rows of the crowns of bowing kings; and who was renowned in the world as Satyavâkya-Konganivarma-dharma-mahârâjâdhirâja-paramêśvara.

67. His son, who churned the ocean of the hostile army with the Mandara mountain of his arm, whose broad breast was embraced by the goddess of sovereignty, was Nîtimârga-Konganivarma-dharma-mahârâjâdhirâja Ereganga-Dêva. In a terrible battle fought at Râjarâmadu this eminent king defeated with ease his powerful enemies; and the Vallabha army commanded by the Pallava, Râshṭrakûṭa, Kuru, Mâgadha, Mâlava, Chôla, Lâla and Chalukya kings he caused to fall down along with the tears of their wives. His son, averse from the conduct of the Kali age, adorned with good qualities and the virtues of Mándhâtṛi and other ancient kings, destroyer of hostile kings with his sword drawn in anger, illuminator of his family, a Cupid to women, was Satyavâkya-Konganivarma-dharma-mahârâjâdhirâja Râjamalla. These are the hostile Vangas, the Paundras, the Magadha and Kôsala kings, and these the Kalinga, Andhra and Draviḍa kings, that were pierced by the weapons discharged by this king—thus did the people praise his valour in the Sâmiya battle. His younger brother, harasser of the Pallava family by his prowess, having his court surrounded by the army of subjugated enemies, conqueror by his virtues of the impure Kali, possessed of the wealth of pure fame, proud of his fourfold army, was Bûtuga, surnamed Guṇaduttaranga, on whose broad breast abode, resplendent like another Lakshmi, the daughter of the universal king Vllabaha, named Abbalabbâ. The inscription then records that, when the Śaka years eight had elapsed, the village named Keḍasûr in Nirgunda-vishaya was granted with exemption from all imposts, for the renovation of the Îśvara temple at the village named Alûr in Magare-vishaya, to Nêtraśivâchârya, disciple of Śâkâri-bhaṭṭâraka, a moon in the firmament of the line of pure Śaivism? devoted to Tripurahara (Śiva) who is an embodiment of the triad of gods causing the creation, protection and destruction of the whole world. Then follow in the Kannaḍa language details of boundaries of the village granted and the statement that this was the charity of the Three-hundred including Kêśibhaṭṭa, Nadi-gavuṇḍa of Sadeyanûr, Mara-gavuṇḍa of Tirbûr, and Dôra-gavuṇḍa of Keregudu. The record closes with two usual imprecatory verses and the remark that the grant was engraved by Viśvakarmâchârya.

68. A few details given in this record about some of the later Ganga kings deserve notice. Of Saygoṭṭa Śivamâra it is stated that he gained a victory over the Râshṭrakûṭa king. The reference here is evidently to his victorious attack on the Rashṭrakûṭa army encamped at Mudugundûr, mentioned in the Narasâpûr plates (Kôlâr 90). Râjamalla I is said to have regained the Ganga kingdom which had been lost during his uncle Śivamâra's reign. This fact is also referred to in E C, IV, Yeḍatore 60 which says that he rescued from the Râshṭrakûṭas his country, which they had held two long, as Vishṇu in the form of a Boar rescued the Earth from the infernal regions. The statement that a bit of Râjamalla's kingdom was in the possession of Bankêśa is very interesting as we learn from the Konnûr inscription (*Epigraphia Indica*, *VI*, 25) that at the command of the Râshṭrakûṭa king Amôghavarsha I (814-877) his general Bankêśa invaded Gangavâḍi, put to flight the ruler of Taḷavanapura (Talkâḍ) and conquered his country. But the meaning of the other statement that though Râjamalla, without superseding his father, established his rule in Raṇavikrama's (*i.e.*, his father Vijayâditya's) country, he was content with

the position of heir-apparent is not quite clear. Nîtimârga's victory at Râjârâmaḍu is also mentioned in the Narasâpûr and Gaṭṭavâḍi plates. The village in the battle at which Râjamalla II distinguished himself is called Sâmiya in the present record: Rêmiya of the Gaṭṭavâḍi plates is perhaps the result of a mislection. Similarly, Bûtuga's wife, who is said to be named Chandrobbelabbâ in the Gaṭṭavâḍi plates, is here called Abbalabbâ. This grant affords evidence of the existence of the Kâḷamukha sect in Mysore in the 9th century. The village Kereguḍu occurring at the end may perhaps be connected with the first part of Keregôḍi-Rangâpura where the plates were found. It is not clear who the donor was, whether Râjamalla II or his brother Bûtuga.

69. Two *vîragals* in Varadaiya's field at Prabhavanhalli, Gubbi Taluk, refer themselves to the reign of a Râchamalla who may in all probability be the same king. One of them states that Kumaḍayar, having attacked Maraligeyûr, fell. The other is too fragmentary to make anything out of it.

Two more *vîragals* copied during the year probably belong to the same reign. One of them at Ânekal, EC, IX, Ânekal 48, now revised, seems to record the death of a chief named Nayavinîtar, who is described as possessed of troops of elephants and horses, and a grant of land. Then follows this imprecatory sentence: The man who said "Let this go to ruin" was to be looked upon by the world as guilty of the five five five great sins. The repetition of the number, intended apparently to emphasise the fact, is rather peculiar. The engraver was granted with exemption from all imposts wet land that could be sown with one *kaṇḍuga* of seeds and the same area of uncultivated land. The other *vîragal* near the outlet of the tank at Bisanhalli, Hoskôṭe Taluk, records that Hemmaya's son Sânta fought during a cattle-raid, fell and became a resident of the world of gods. The period of these records may be about 900.

70. A few other inscriptions which are clearly assignable to the Ganga period may also be noticed here. A *vîragal* near the sluice of the tank at Gubbi tells us that Arakella's son Mâraghan, by order of Ereyar, attacked the army of Vallavarasar at Vigeyûr and fell with him. The name Râsikar occurs at the end. It is not clear if Ereyar here refers to the Ganga king Ereyappa. In an inscription at Hosahalli, Chikmagalûr Taluk (see *Report* for 1916, para 69) it is stated that Arakalla's son and grandson fought against the Noḷamba king Aṇṇiga and fell. The date of the present inscription may be about 950. Another fragmentary inscription at Haḷehalli, Ânekal Taluk, after recording the death of some individual in a fight, states that when Kaṇḍugi was governing Kârige a grant of land in Goravagere was made to Bhukkayar. The grant was to continue for all time. The period of this record may be about 1000.

A copper plate inscription (Plate XI) received from the Lingâyat maṭha at Râjâpura, Ânekal Taluk, is of some interest as being a curious Ganga record. It is incomplete, consisting of only two plates, the first and the last, and has no seal. Each plate measures 8¼" by 4" and the ring is 3" in diameter and ¼" thick. The writing is a mixture of Nâgari, Grantha and old Kannaḍa characters. The inscription opens with the usual invocation of Padmanâbha and describes the first king as in para 65 above, though unlike other grants it ascribes to him the epithets *paramêśvara* and *parama-bhaṭṭâraka* and couples his name with that of Mâdhava-mahârâjâdhirâja. Then it goes on with the epithets usually applied to Mâdhava and breaks off in the middle, the first plate ending here. The other plate is a continuation of the details of boundaries in the Kannaḍa language, at the end of which it is stated that the witnesses were ? the people of the Ganga-maṇḍala Ninety-six Thousand. Then follows a usual imprecatory verse, and the record closes with obeisance to Arhat-paramêśvara, from which we may conclude that the grant was made to some Jaina temple or teacher. As the middle plates are missing it is not possible to say in which Ganga king's reign the grant was made. Among the boundaries occur the names of three villages, Gangavûr, Âneyûr and Banavanelli, belonging to Dvisandi-Sattivangala which seems to represent a district. The mixture of characters is a point which may cause a reasonable doubt as to the genuineness of the record.

The Noḷambas.

71. Only two records relating to the Noḷamba kings were copied during the year. One of them refers itself to the rule of Mayinda-Noḷamba and the other to that of Iṛiva-Noḷamba.

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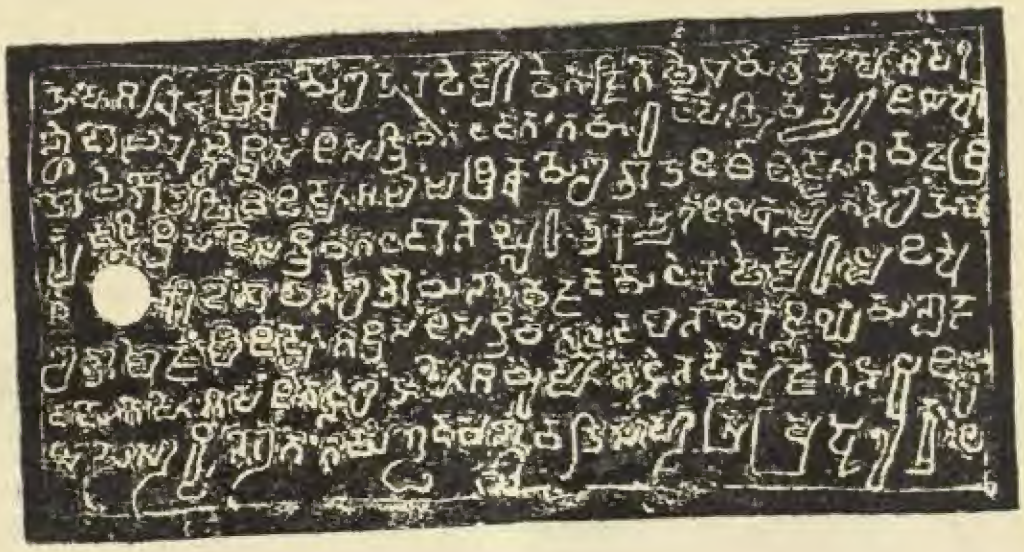

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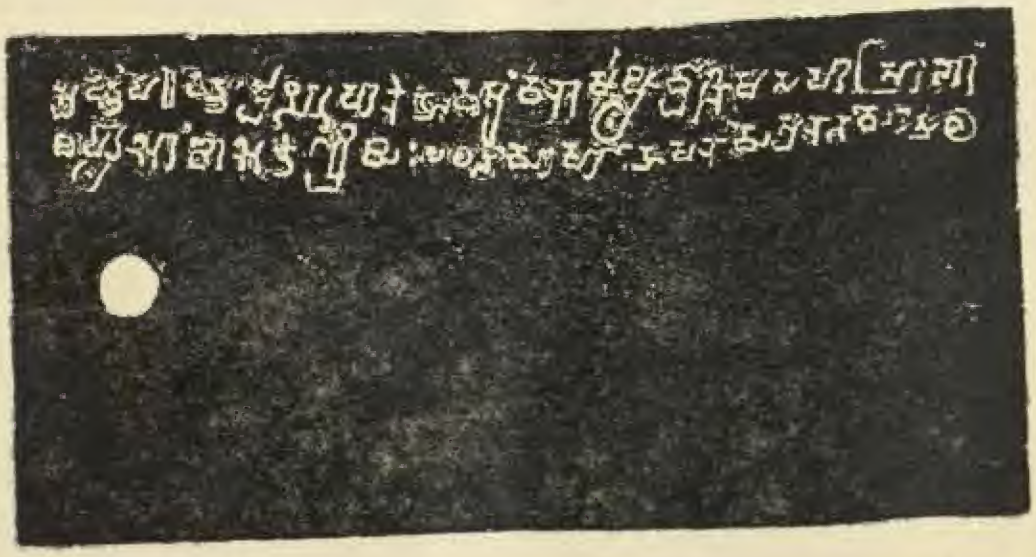


Mayinda-Noḷamba

72. A *viragal* at Jôḍi-Daḷasigere, EC, IX, Hoskôṭe 9, now revised, tells us that when Mayindam Noḷamban was ruling the Gangu Six-Thousand, on the cattle of Nelligere being harried, Rosagaralayan Posamenḍi rescued the cattle and ascended to the world of gods. The *mahâjanas* granted one *koḷaga* of wet land for him. He who destroys this shall be a sinner. The engraver was Prayôḷaman. The date of the record may be about 870. For other names with the suffix *menḍi* see *Report* for 1917, para 84.

Iṛiva-Noḷamba

73. An inscription on the sluice of the tank at Banahalli, Hoskôṭe Taluk, records that, in the 20th year of the coronation of Iṛivan-Noḷamban, Neleyammagâvuṇḍa, son of Goluki-gâvuṇḍa, an old resident of Chambikanûr, and two others (named) built the sluice. The earliest date given in the inscriptions for Iṛiva-Noḷamba is 943, and in case this is the first year of his coronation, the date of the present record would be 962.

? THE BANAS.

74. A beautifully engraved old inscription (Plate XII) at Khâji Hosahalli, Hoskôṭe Taluk, tells us that, while the illustrious Binayâdityarasar was ruling the Koṛikundâḷke Three-hundred, he granted, with exemption from all imports, to Kâmeya, the wet land known as Uttamamenḍi which had been obtained by the ancestors of Tâyande of Tiḷgalûr. He who destroys this shall be guilty of the great sin of having slaughtered one thousand Brâhmans and one thousand tawny cows. May *dharma* last for as long as the moon and sun endure for him who protects this. The record is not dated, but its palaeography leads to the inference that its period may be about 700. That Binayâdityarasa may be a Bâṇa chief is merely a conjecture. The name Vijayâditya often occurs among the Bâṇa kings, but not Vinayâditya. The latter, however, occurs among the Châlukyas and the Hoysaḷas. The Hoysaḷa king Vinayâditya belongs to the 11th century. The Châlukya king Vikramâditya, father of Vinayâditya, is said to have conquered a Bâṇa king (*Indian Antiquary*, VI, 75). It is just possible that the present chief was a subordinate of Vinayâditya and assumed his name.

THE CHOLAS.

75. There are only two inscriptions relating to the Chôḷa kings. One of them is in Kannaḍa and the other in Tamil. A few more Tamil epigraphs which seem to belong to the Chôḷa period will also be noticed under this head.

Râjêndra-Chôḷa

76. A worn inscription on a *tôraṇa-gamba* or sculptured gateway in front of the Chauḍêśvari temple to the east of Vâgaṭa, Hoskôṭe Taluk (para 23), refers itself to the reign of this king. It is dated 1028 and records that in the .....year of the reign of Oḍeyâr Kôp-Parakêsaripammar *alias* [Râjêndra-Chôḷa-Dêvar] who captured Gange, Kaḍâram and the East country, Sêvachâri, son of.. bâṇade of Kalu.....in Vikrama-Chôḷa-maṇḍala of Gangavâḍi, set up the *makara-tôraṇa* or gateway. The date given is the Śaka year 950 corresponding to the cyclic year Vibhava. The regnal year is evidently the 17th. Sêvachâri is apparently the sculptor who made the gateway and engraved the inscription on it. Though the sculptures are somewhat rude, they are of interest as illustrating the art of the early part of the 11th century.

? *Râjêndra-Dêva*

77. A fragmentary Tamil inscription near the outlet of the tank at Bisanhalli, Hoskôṭe Taluk, appears to be a record of Râjêndra-Dêva. The upper portion of the stone is broken and the letters are worn in parts. From the available portion we learn that in the presence of the officers Parakêśari-mûvêndavêḷân and Vaḷava (râ-râya) mûvêndavêḷân an agreement was made about the payment of certain taxes by the *nâḍu*. The writer of the record was Âdittadêvan. As Vaḷavarâja-mûvêndavêḷân is mentioned as an officer under Râjêndra-Dêva in No. 7 of 1914 of the Madras Epigraphical Report, it is very likely that the present epigraph is a record of the same king. Its date may be about 1055.

78. Two Tamil inscriptions in the Chennakêśava temple at Hâragadde, Ânekal Taluk, which appear to belong to the Chôḷa period, though no king is named

in them, may also be noticed here. One of them, dated 1101, records the grant of Pâraṅgaḷani *alias* Muraśâdirâja-chaturpêdi-maṅgalam, situated in the southern portion of Muraśu-nâḍu in Râjêndra-Śôḷa-vaḷanâḍu of Muḍigoṇḍa-Śôḷa-maṇḍalam, as a *piṇḍâdâna*, with the condition that an annual contribution of 40 *pon* should be paid by the donee. Then follows the usual imprecatory sentence. The other tells us that Muraśâdirâyar granted 3 *pon* for the maintenance for as long as the moon and sun last of a perpetual lamp in the temple of Kêśavapperumâḷ at Pâraṅgaḷani *alias* Chaturpêdi-maṅgalam out of the interest on the sum. In this inscription the prefix Muraśâdirâja is left out, probably by a mistake of the engraver, in giving the surname of the village. The first record does not name the donor, who was apparently Muraśâdirâyar.

The Hoysalas.

79. There are about half a dozen inscriptions relating to the Hoysaḷas, the majority of them being in Tamil. Almost all of them refer themselves to the reign of Ballâḷa III. There is, however, one record which belongs to Viśvanâtha. Some printed inscriptions which have now been revised will also be noticed under this head, as also a few others which belong to the Hoysaḷa period, though no king is named in them.

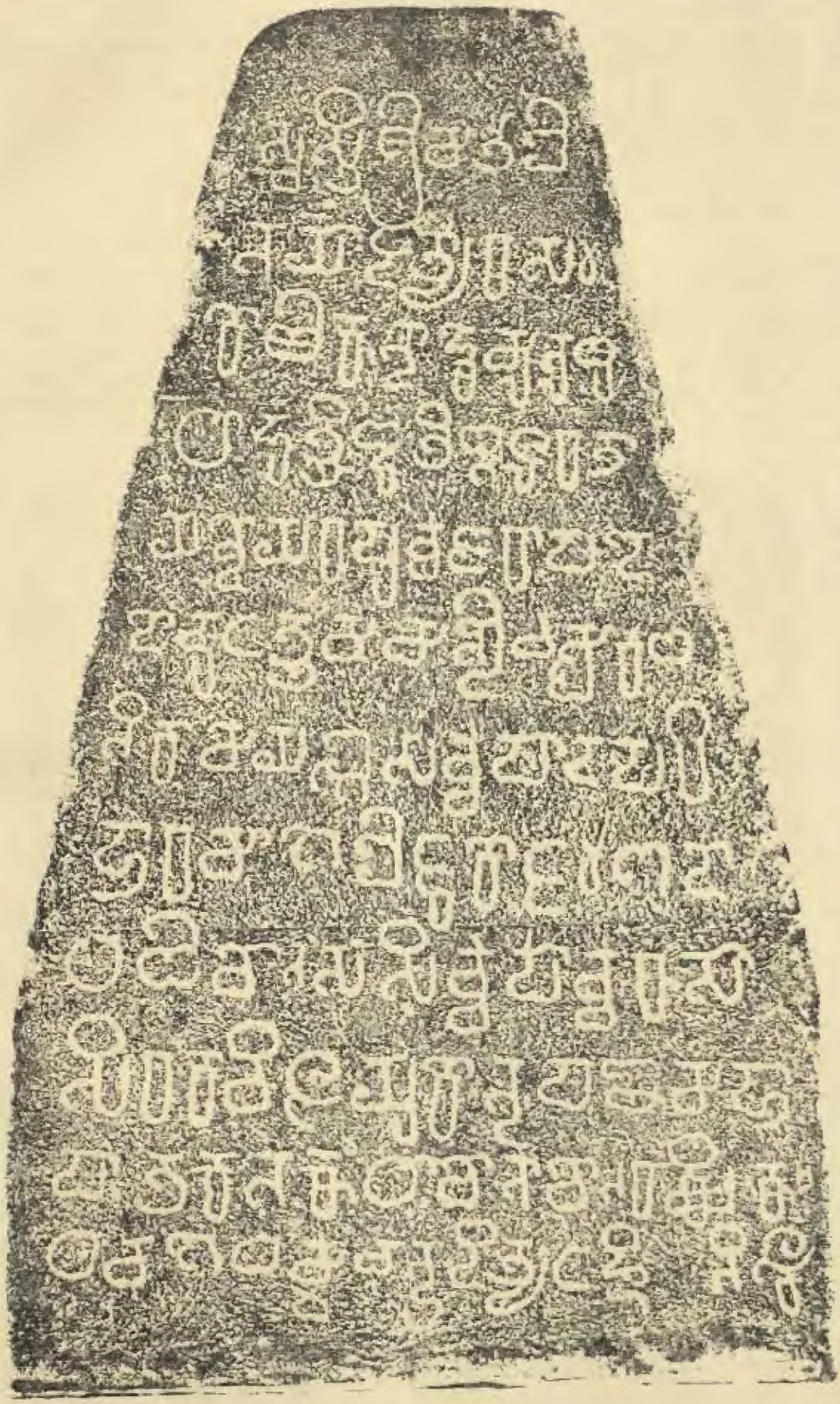
Viśvanâtha

80. A fragmentary Tamil epigraph in Patel Virasvamanna's field to the north of Jinnâgara, Hoskôṭe Taluk, seems to register a grant for the god Sômanâtha of Śinnagari (Jinnâgara) during the rule of Bhôśaḷa-vîra-Viśvanâtha-Dêva.

Ballâḷa III

81. Several records of this king were copied during the year. A much worn Tamil inscription in front of the Varadarâja temple at Vâgaṭa, Hoskôṭe Taluk, dated 1327, tells us that during the rule of (with usual titles) Vallâḷa-Dêvar Viṭṭappa and the inhabitants of Periya-nâḍu granted certain lands (specified), including the wells underground and the trees overground, below the tank Marudêri to Aḷagi....of Ovaṭṭam *alias* Varadarâja-chaturvêdi-maṅgalam. The date is given in both the Kaliyuga and Śaka eras. Another on the sluice of the tank at Dêviseṭṭihalli, EC, IX, Hoskôṭe 140, dated 1332, which has now been revised, states that Turavi Ammai-śîyar, the superintendent, Nambiravi-śeṭṭiyâr, Pulimâragâmiṇḍar and other inhabitants (four named), of Pulliyûr-nâḍu which belonged to Vaiśa-gavuṇḍan, Vîragangan and other officers under the universal emperor Vîra-Vallâḷa-Dêva's great minister Śinga-daṇṇâyakkar, and the officers of the *nâḍu* including the accountant granted as a *kuḍangai* 4 *kaṇḍugas* of wet land below the big tank and 4 *kaṇḍugas* of dry land to Śennakaponida-śeṭṭi's son Pemmi-śeṭṭi for having rebuilt the village which had been in ruins for three years and for having paid one year's loss. They also granted him the village with exemption from taxes together with.... .....in the presence of Gôvinda-nâyakkar with permission to have the grant engraved on stone and copper. He likewise founded another village, constructed a tank, built a sluice and had this inscription incised on it. Then follows the signature of the *nâḍu—śrî-Śômanâtha*. Another in a field to the south of the tank at Vâgaṭa, Hoskôṭe Taluk, dated 1340, records that, while Pôśaḷa-vîra-Vallâḷa-Dêvar was pleased to rule the earth, his great minister Vallappadaṇṇâyakkar's minister Śikka-Viṭṭappa-uḍaiyar and the inhabitants of Periya-nâḍu granted to Turavaraśa Akkadêvar's son Śîyaṇan, the superintendent of the *nâḍu*, as a *kaṭṭu-kuḍangai*, 6 *kaṇḍugas* of wet land, for having built the big tank at Ovaṭṭam. In a fourth inscription of the same reign at Chennarâyapura (EC, X, Mâlûr 82), dated 1341, which has now been re-examined, the donors were Viṭṭappar and the inhabitants of the *nâḍu* (*nâṭṭavar*) and not Naḍappar, and the lands granted were those included within the four boundaries of the village Takkili. The imprecatory sentences at the end are of some interest. They run thus:—He who violates this shall incur the sin of having killed seven tawny cows and twelve Brâhmans on the banks of the Ganges, the sin of having breached a tank filled with water and the sin of having dismantled a temple. The record closes with the signatures of Viṭṭappanavar, his accountant Śaṇḍappan and Kaṇṇappiḷḷai. A Kannada inscription built into the roof of the kitchen of the Narasimha temple at Maddûr, Maṇḍya Taluk, dated 1325, refers itself wrongly to the reign of Nârasimha III instead of to that of Ballâḷa III. It is mostly worn and seems to record that when (with usual titles) the nissanka-pratâpachakravarti śrî-vîra-Nârasimha-Dêvarasa was in the

STONE INSCRIPTION OF BINAYADITYARASA AT KHAJI-HOSAHALLI.



residence of Dôrasamudra ruling the kingdom in peace and wisdom, the mahâmaṇḍalêśvara Kamaḷarâja Tammaya, Nâgarasa, the *mahâ-prabhu*... .....and others having assembled, a settlement was made with regard to the duties and privileges of the 18 *samayas*. The writer of the record was....namitra.

82. A few more Tamil inscriptions copied during the year may belong to the reign of the same king. A worn epigraph at Hondalagere, Maṇḍya Taluk, records the grant of 20 *vrittis* to Brâhmans by all the *mahâjanas* of the *nâḍu*. By order of the *mahâjanas* the grant was written by Târama....rapperumâḷ. Another at Vâgaṭa, EC, IX, Hoskôṭe 132*b*, now revised, tells us that Râchcharasar of the Śrivatsa-gôtra, son of Bomarasar, made a money grant to provide for the expenses of the *tirumuḷai* (*or ankurârpaṇa*) festival of the god Varadarâja of Ovaṭṭam. Another at Vaṇakanhalli, Ânekal Taluk, which appears to be dated in 1340, records a grant for the god Nalla-Vinâyakap-piḷḷaiyar by Taḷai....râyar. From another inscription at the same village, Ânekal 55, the god appears to have been set up in 1340 by Nalla-nâyan.

83. A few other records which belong to the Hoysaḷa period, though no king is named in them, may also be noticed here. An inscription on the pedestal of a Jina image lying on the site of a ruined basti at Kottagere, Kuṇigal Taluk, states that the image, representing Śântinâtha, was caused to be made by Mâghaṇandi-dêva, the beloved disciple of Harichandra-dêva of Heragu, who belonged to the Ingaḷêśvara line of the Koṇḍakundânvaya of the Pustaka-gachchha of the Dêśiya-gaṇa of the Mûla-sangha. The period of the epigraph may be about 1250. A Tamil inscription at Vaḍigêhalli, Hoskôṭe Taluk, dated 1286, records that Puduchchêri Mâdava-nâyakkar granted to Tiyâgapperumâḷ of Vangipuram 125 *kuḷis* of wet land below the big tank at Vaḍugagâmuṇḍanpaḷḷi (Vaḍigêhalli) of Kurukunji-nâḍu. The grant seems to have been made for building a tank for the king. It is worthy of notice that the donor belonged to Puduchchêri or Pondicherry. Another at the same village refers to a new tank built by the above mentioned Mâdava-nâyakkar at Vaḍugagâmuṇḍanpalli of Periya-nâḍu in Kurukkunji-nâḍu and proceeds to say that the customs officer Mâdêvan [did something for it].

VIJAYANAGAR.

84. There are about 15 records of the Vijayanagar period, beginning in the reign of Harihara I and ending in the reign of Śrî-Ranga-Râya II. They cover a period of nearly 300 years from 1355 to 1660. Two of the records are copper plate inscriptions of Krishṇa-Dêva-Râya and Venkaṭapati-Râya I. There is also a copper grant issued by Śrî-Ranga-Râya II.

Harihara I.

85. An inscription on the west outer wall of the Varadarâja temple at Vâgaṭa, Hoskôṭe Taluk, which appears to be dated in 1355, records that . . . . . lidêva, son of the pearl merchant (*muttina*) Vayijaṇṇa, who was the house merchant of the mahâmaṇḍaḷêśvara Harihara-Râya-Odeyar and the leader of the *ubhaya-nânâdêśi*, and other merchants granted certain dues for the god Varadarâja of Vogaṭṭa.

Harihara II.

86. There are two inscriptions of this king's reign. One of them on the sluice of the tank at Kuṇigal, dated 1394, tells us that the sluice was built in that year and named after the great minister Irugappa-daṇṇâyaka. The auspicious time when the pillar of the sluice was set up is given as *dhanur-lagna* in the 17th *ghaṭikâ* after sun-rise on Friday the first lunar day of the bright fortnight of Bhâdrapada in the year Bhâva corresponding to the Śaka year 1316. Though the king is not named here, we know from other records that Irugappa-daṇṇâyaka, author of the *Nânârtharatnamâla*, was the famous Jaina general of Harihara II. The other at Jôḍi-Lakkoṇḍanhalli, EC, IX, Hoskôṭe 113, dated 1379, which has now been revised, records that when the râjâdhirâja râja-paramêśvara, destroyer of hostile kings, champion over kings who break their word, śrî-vîra-Hariyappa-Râya was ruling the earth, his general Kântikâṛarâyara-gaṇḍa Nâgaṇṇa-odeyar's son Dêvappa-odeyar, Râcharasa and the *gaṇḍa-prajegaḷ* of Hullûr granted, as an *agrahâra*, with all the usual rights, Lakkagoṇḍanahaḷḷi *alias* Râchchasamudra of Hullûr-nâḍu in Nikarili-Chôḷa-maṇḍala to Maṇḍaḷapurusha of the Kauśika-gôtra

The *lagna* during which a sluice was set up.

and other *mahâjanas*. The number of *vrittis* granted was 17, of which half a *vritti* was to be set apart for the Vishṇu temple of the village.

87. A few more records which fall within the reign of this king, though he is not named in them, may be noticed here. An epigraph on the south basement of the Siva temple at Vâgaṭa, Hoskôṭe Taluk, which seems to bear the date 1371, tells us that Mâreya-nâyaka's son Pammaṇṇa granted 5 *koḷagas* of land in Vogaṭṭa which belonged to his office of Nâyaka to provide for illumination during the festival of the god Sômeyadêva of Vogaṭṭa. Another at the same village, Hoskôṭe 129, dated 1377, which has now been revised, states that the worshipper of the lotus feet of the god Svayambhu-Triyambakadêva of the southern Vârâṇasi resplendent in the circle of the earth filled with all things, ... purifier of the Kâśyapa-gôtra, ... *maṇḍaḷâchârya-samsiddha-chakravarti*, ... *âchâryavarya*, *abhanga-râhuttarâya*, Chandrabhûshaṇadêva-oḍeyar granted certain lands below the tank Marudêri for the god Varadarâja of Bhâgirathîpura. It is unfortunate that parts of the inscription are worn. The epithets applied to Chandrabhûshaṇadêva-oḍeyar show that he was a great teacher. Another great teacher of the same period, Kriyâśakti, who is mentioned as the guru of Harihara II in several records, had also the distinctive epithet, worshipper of the lotus feet of the god Svayambhu-Triyambaka (see last year's *Report*, para 106). I venture to think that the two may be identical. This epigraph gives Bhâgirathîpura as another name of Vâgaṭa. A third on the north outer wall of the Varadarâja temple at the same village, dated 1388, records the grant of some land below the big tank at Ogaṭṭa for the maintenance of a perpetual lamp to be burned before the god Varadarâja of the village. The name of the donor is gone. Mention is made of a *sthânika* named Kriyâśakti-dêva at the end, which seems to lend some support to the above identification.

Kriyâśakti probably identical with Chandrabhûshaṇa-dêva-oḍeyar.

Dêva-Râya II.

88. An inscription at Vâgaṭa, EC, IX Hoskôṭe 130, now revised, seems to record the grant of certain taxes for the god Varadarâja of the village by order of Lakkaṇṇa-Oḍeyar during the rule, seated on the jewel throne, of the champion over kings who break their word, śrî-vîra-pratâpa-Dêva-Râya-mahârâya. The *mahâjanas* of Vogaṭṭa were to carry on this charity for as long as the moon and sun endure. Lakkaṇṇa-Oḍeyar was the king's general and the governor of the Muḷbâgal province (see EC, X, Bowringpet 72 and 87). He was a Vîraśaiva by religion and the author of a Kannaḍa poem named *Śivatattvachintâmaṇi*. The date of the record may be about 1430. Another epigraph at Vaḍigêhalli, Hoskôṭe Taluk, dated 143[illegible], belongs to the same reign, through it does not name the king. It tells us that the . . . . . *linga-chakravarti* of Śrîparvata, *mahâmaṇḍaḷika*, worshipper of the lotus feet of the god Mahâlinga, ... , Cha . . . . ayangaḷ of . . . . . ḷapura granted, as a *kaṭṭu-koḍage*, 1 *khaṇḍuga* of wet land to Dêvi-seṭṭi's son Sivani-seṭṭi of Ogaṭṭa for having repaired the breaches and restored the tank at Kaṭi . . yiḷiyapura of Hiriyûr-nâḍu. Those who violated this were to be looked upon as traitors to the assembly of Lingâyat gurus of heaven and earth. The donor was evidently a Lingâyat teacher, and it is not clear why the epithet *mahâmaṇḍaḷika* is applied to him.

Sâḷuva Narasinga II or Immaḍi Narasinga.

89. An inscription on the south outer wall of the Varadarâja temple at Vâgaṭa, Hoskôṭe Taluk, dated 1496, belongs to this king of the second Vijayanagar dynasty. It records a grant for the god Varadarâja of Vogaṭṭa by Krishṇarâya-Oḍeyar, nephew or son-in-law (*aḷiya*) of the mahâmaṇḍaḷêśvara, *mêdinimisaragaṇḍa*, Kaṭâri-Sâḷva, Sâḷuva-Immaḍi-Narasinga-Râya-mahârâya.

Krishṇa-Dêva-Râya.

90. There are four records of this king including a copper plate inscription received from the Deputy Commissioner of the Mysore District. The latter is said to have been found among the records of the Taluk Treasury at Seringapatam. It consists of three plates, each measuring 10¼" by 7", engraved in Nâgari characters, and bears the date 1516. After invocation of Śambhu, the Boar incarnation of Vishṇu and Gaṇapati in separate verses, the record gives the Purâṇic genealogy from the Moon to Turvasu and then proceeds to give the pedigree of Krishṇa-Dêva-Râya thus:—In the line of Turvasu arose Timma, husband of Dêvaki; his son was Îśvara,

husband of Bukkamâ; his son was Narasa, who dammed the Kâvêri, seized the enemy alive and took possession of the Tancha-râjya and Śrîrangapaṭṭaṇa (see last year's *Report*, para 106); subjugated the Chêra and other kings, and made great gifts at Râmêśvaram and other holy places; his sons by Tippâji and Nâgalâ were Vîra-Narasimha and Krishṇa-Râya. King Vîra-Narasimha made various gifts to the temples at Chidambaram and other holy places. On his death Krishṇa-Râya came to the throne. After describing his glory, valour and liberality, the inscription records that on the 12th lunar day which was a *Gôdvâdaśi* of the bright fortnight of Mârgaśîrsha in the year Dhâtu corresponding to the Śaka year 1438, in the presence of the god Virûpâksha on the bank of the Tungabhadrâ adorned with Hêmakûṭa, the king granted, as a *sarvamânya*, with all the usual rights, three villages, namely, Chikkabbehaḷḷi, together with its three hamlets (named), situated in the Nâgamangala kingdom, Halavumârahosahaḷḷi situated in the Chennapaṭṭaṇa kingdom, and Vengênahaḷḷi situated in the Billagoṇḍanahaḷḷi kingdom, to the virtuous ascetic Vyâsa-tîrtha, disciple of Brahmaṇya-tîrtha, who had crossed to the other shore of the ocean of the six *darśanas* and had correctly understood the purport of the Vêdas. Then follow details of boundaries of the villages granted, five of the usual final verses, and the signaure of the king *Śrî-Virûpâkska* in Kannada characters. Another copper plate inscription in the possession of the Mâdhva maṭha at Abbûr (EC, IX, Chennapaṭna 153), which has somehow been left untranslated in the Bangalore volume though referred to in the introduction (page 24), and which registers a grant to the same individual by the same king in 1523, may also be noticed here. Its contents are identical with those of the inscription noticed above down to the part recording the grant. It then states that on the 12th lunar day of the month Kârtika in the year Svabhânu corresponding to the Śaka year 1445, in the presence of the god Viṭhalêśvara on the bank of the river Tungabhadrâ, the king granted, *as a sarvamânya*, with all the usual rights, the village Talavra....syapalli, together with its two hamlets (named), situated in Honganûru-sthaḷa of Chennapaṭṭaṇa-sîme in Keḷale-nâḍu, giving it another name Brahmaṇyatîrthapuri (after the donee's guru), to the establisher of the Vaishṇava-siddhânta, expounder of all sciences, possessor of self-restraint, tranquillity, spiritual knowledge and indifference to worldly affairs, the eminent high-souled ascetic Vyâsa-tîrtha, disciple of Brahmaṇya-tîrtha. And Vyâsa-tîrtha, forming the village into 32 *vṛittis* or shares, bestowed them on his disciples. Then follow details of boundaries of the village in Sanskrit and Kannaḍa. The composer of the grant was Sabhâpati and the engraver Mallaṇa's son Vîraṇâchârya.[f] Like the previous grant this also closes with five of the usual final verses and the signature of the king.

Vyâsatîrtha.

91. The donee of the two grants noticed in the previous para was a great Mâdhva guru who founded a maṭha, known as Vyâsa-râya-maṭha, at Sôsale, Tirumukûḍlu-Narsîpûr Taluk. He was a great scholar and composed three important works bearing on the Dvaita school of philosophy, namely, *Nyâyâmṛita*, *Tarka-tâṇḍava* and *Chandrikâ*, which are known among the Mâdhvas as the three jewels. His guru Brahmaṇyatîrtha had his maṭha at Abbûr, Chennapaṭna Taluk. According to a work called *Vyâsa-vijaya* which gives an account of Vyâsa-tîrtha, this is how he became a disciple of Brahmaṇya-tîrtha:—A woman whose husband was in a moribund condition, was preparing to become a *sati*, but being dissuaded by her friends and advised to go to Brahmaṇya-tîrtha, went to him and sought his advice in the matter. He blessed her that she should continue a wife and bear two sons, of whom she was to hand over to him the elder, and live with the younger. On returning home she was surprised to find her husband revived, and according to the sage's prediction she in course of time bore two sons. The elder was brought up in his maṭha by Brahmaṇya-tîrtha, who consecrated him in his seventh year, giving him the name Vyâsa-tîrtha. He was then sent to Muḷbagal, where he studied for twelve years under another Mâdhva guru named Śrîpâdarâya, whose maṭha and *bṛindâvana* or tomb are even now to be found there. According to tradition Śrîpâdarâya absolved king Sâḷuva-Narasinga, the supplanter of the first Vijayanagar dynasty, from the sin of having killed a Brâhman and sat on his throne at his request. A few other details given about Vyâsa-tîrtha in the work mentioned above may be briefly noticed here. While he was at Anegondi (Vijayanagar), the king was warned of an evil *muhûrta* approaching, and advised to put some one else on the throne for

that time. Not knowing whom to choose, the king sent out his state elephant with a garland, which the animal presented to Vyâsa-tîrtha. The latter was not enamoured at the prospect and said that he being only a mendicant there must be some mistake. But on being pressed, he hid himself in a cave, and the elephant being sent out again, again took the garland to him at the cave. He could not any longer decline the divine summons, and so for the time of the evil *muhûrta* was appointed to the throne. But in order to make manifest the danger, instead of sitting on the throne, he threw his *kâshâya* or red cloth on it, which immediately burst into flame and was burnt. He then took his seat on the throne, and in the short time left him signed grants of land to the Brâhmaṇas who had anointed him. He had the large Vyâsasamudra tank built on the Mysore and Kaḍapa border. He lived for twelve years at Tirupati, as a result of which the *swâmi* of the Vyâsarâya maṭha is even now entitled to certain privileges in the temple there. He ended his days at Ânegondi, and his *vṛindâvana* is at a spot called Nava-vṛindâvana, on an island in the Tungabhadrâ about half a mile from that place. (See also E C, VII, Introduction, page 41). He was also known as Vyâsarâya. Among the Mâdhva gurus Śrîpâdarâya and Vyâsarâya appear to be the only two who had the title *râya* or *râja* (king) added to their names, the reason being that both of them sat on the Vijayanagar throne. At the entrance to the Vyâsarâya-maṭha at Tirupati is a Tamiḻ inscription recording the grant of some privileges to Vyâsarâya by Krishṇa-Dêva-Râya. For other copper grants in which Vyâsa-tîrtha figures as a donee see EC. VII, Shimoga 85, and *Report* for 1912, para 107.

92. Of the remaining records of Krishṇa-Dêva-Râya, an epigraph to the north of the Ânjanêya temple at Vâgaṭa, Hoskôṭe Taluk, dated 1512, states that during the rule, seated on the righteous throne, of Krishṇa-Râya,....kkaṇa-nâyaka, agent for the affairs of Vîra-Narasimha-râya, made a grant of 5 *koḷagas* of land. Another near the Mâri temple at Dêvisettihalli of the same Taluk, dated 1526, records that while the mahâ-râjâdhirâja râja-paramêśvara śrî-vîrapratâpa-śrî-Krishṇa-Dêva-Râya-mahârâya was ruling the earth, by order of Dêvarâya, Daḷavâyi Su.... nâyaka's son.....pa-nâyaka granted some *vṛittis* for the god (Varadarâja) of Vogaṭṭa and the god Varâha, as also to some Brâhmans. A third of the same date, on the south wall of the Chennakêśava temple at Sarjâpura, Ânekal Taluk, which is mostly worn, seems to record the erection or renovation of the temple in that year by..... Gavuḍa, probably Tamme-Gauḍa of Sugaṭûr.

Venkaṭapati Râya.

93. Two records relating to this king were copied during the year, one a copper-plate grant, dated 1601, in the possession of Mâdayya, manager of Sambappa's maṭha at Sarjâpura, Ânekal Taluk, and the other a stone inscription at Bommanbaṇḍe, Hoskôṭe Taluk. The former consists of 5 plates, each measuring 9" by 7", engraved in Nâgari characters, the language being Sanskrit throughout. Its contents are almost identical with those of E C, XII, Chikkanâyakanhalli 39 and Tumkûr 1, the Dêvanhalli and the Âlamgiri plates (*Report* for 1910, paras 100 and 101), and the Nanjangûḍ plates (*Report* for 1917, para 115), with regard to the genealogy and details about the kings. Like Chikkanâyakanhalli 39, it opens with obeisance to Venkaṭêśa and invocation of the two feet of Râma and Vishvaksêna. After the description of the kings it proceeds to record that on the occasion of a lunar eclipse on the full-moon day of the month Pushya in the year Plava corresponding to the Śaka year reckoned by the worlds, the eyes, the arrows and the moon (1523), in the presence of the lotus feet of the god Venkaṭêśa, the king granted, as a *sarvamânya*, with all the usual rights, the village Perungolattûru, surnamed Venkaṭarâyapura, situated in Sâlavâka-sîma of Viṇagumna-koṭṭaka in Ariśûru-nâḍu of Khyatâtti-pattu in the Paḍaviḍu kingdom, to the worshipper of the lotus feet of the god Venkaṭêśa, rejoicer in making gifts of food, leader of the Śrîvaishṇavas, a prominent member of the Chiruppalli family, the pious truthful Râmârya of the Bâdarâyaṇa-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ, son of Allârya and grandson of Śingarârya. By order of the king the grant was composed by Kâmâkshi, son of Kâmakôṭi and grandson of Sabhâpati, and engraved by Kâmayâchârya, son of Gaṇapaya and younger brother of Vîraṇa. After five usual final verses the record closes with the king's signature *Śrî-Venkaṭêśa* in Kannada characters. The stone inscription of this king, referred to above, which is mostly defaced, seems to record a grant by Nâgaya of Hosahaḷi in 1609.

Śrī-Ranga-Rāya II.

94. A copy of a copper grant received from the Smārta maṭha of the Bhāgavata-sampradāya at Muḷuvāgil, Tīrthahalli Taluk, refers itself to the reign of this king. From a Telugu note at the end of the copy we learn that the original consisted of three plates. But the copy is full of gaps and mistakes. After invocation of the Boar incarnation of Vishṇu and Gaṇapati, it gives the Purāṇic genealogy from the Moon to Turvasu and then proceeds to say that in that (line) arose Śrī-Ranga-Rāya, son of Gōpāla-Rāya and Vengamāmbā. After a few verses in the king's praise it states that on the new-moon day of the month Pushya in the year Śārvari (1660) he made a grant of land to the *paramahamsa-parivrājakāchārya*, worshipper of Vishṇu, proficient in the Vēdas, Agnimūrdha-Krishṇānanda-yati of Muḷvāyipuri, disciple of Sachchidānanda. The spiritual succession of the maṭha is given thus:—Nārada, Vyāsa, Śuka, Gauḍapāda, Gōvinda, Kshīrasvāmi, Viṭhala, Śrīdhara and Vishṇu-svāmi. We are then told that Śrī-Ranga-Rāya of the Atri-gōtra and Āpastamba-sūtra, a scion of the Ārviṭi family, son of Gōpāla-Rāja and Vengamāmbā, grandson of Ranga-Rāja and Timmadēvi, and great grandson of Venkaṭēśa and Ramgāmbā, granted, on the occasion of *ardhōdaya*, with all the usual rights, the two villages Raṇaghaṭa and Hirēkalyāṇi, situated in Bēlūr-sīme, to the ascetic. As it is, the copy is very defective. If it had been correct and complete, it would have furnished valuable information about this very little known maṭha. In my *Report* for 1916, para 105, is noticed another copper plate inscription in the possession of the Śringēri maṭha, which records the grant of another village named Sūrāpura to the same svāmi by the same king in 1661.

IKKERI.

95. There are only two inscriptions relating to the chiefs of Ikkēri. Both of them are copperplate grants, one issued by Venkaṭappa-Nāyaka II and the other by Bhadrappa-Nāyaka, received from the Smārta maṭha of the Bhāgavata-sampradāya at Muḷuvāgil, Tīrthahalli Taluk.

Venkaṭappa-Nāyaka II.

96. The copper grant of Venkaṭappa-Nāyaka II consists of three plates, each measuring 9¼" by 7½", the third plate being inscribed on the inner side only. It is dated 1660 and is engraved in Kannada characters. After invocation of Śambhu it records that the *Eḍava-Murāri, Kōṭe-kōḷāhaḷa, viśuddha-vaidikādvaita-siddānta-pratishṭhāpaka, Śivaguru-bhakti-parāyaṇa*, Venkaṭappa-Nāyaka, son of Sidappa-Nāyaka, grandson of Sankaṇṇa-Nāyaka and great grandson of Keḷadi Sadāśivarāya-Nāyaka, on the occasion of a lunar eclipse on Monday the full-moon day of the bright fortnight of Āśvīja in the year Śārvari corresponding to the Śaka year 1583, in order that his elder brother Śivappa-Nāyaka might abide for ever in Śiva-lōka, granted, with all the usual rights, certain villages in Muduvankanāḍu-sīme and Sītūru-sīme of the total revenue value of 259 *varahas* and 1½ *haṇas* (specified with minute details of the items of income) to the *paramahamsa-parivrājakāchārya-varya, pada-vākya-pramāṇa-pārāvāra-pārīṇa, yamaniyamādyashṭāṅgayōga-nirata*, promoter of the doctrines of Vishṇu-svāmi, Krishṇānanda-svāmi, disciple of Kshīrasvāmi-Sachchidānanda-yōgīndra of Muḷuvāgil, for carrying on the charities and services of the maṭha built at Munivṛinda on the bank of the Tungabhadrā. The villages were to be enjoyed by the donee and his successors for as long as the moon and sun endure. Then follow three usual final verses and the signature of the chief—*Śrī-Venkaṭādri*.

Bhadrappa-Nāyaka.

97. The plates of Bhadrappa-Nāyaka, referred to in para 95, are seven in number, each plate measuring 10¼" by 7¾", and are engraved in Kannada characters, the seventh plate being inscribed on the inner side only. The fifth plate is missing, though a copy of its contents is available. The record is dated 16[illegible]2 and is mostly similar in contents to the grant dealt with in the previous para, the donee, too, being the same individual. After invocation of Sambhu it tells us that the *Eḍava-Murāri*, etc., (see previous para) Bhadrappa-Nāyaka, son of Sivappa-Nāyaka, grandson of Siddappa-Nāyaka, and great grandson of Keḷadi Sankaṇṇa-Nāyaka, on the 2nd lunar day of the bright fortnight of Māgha in the year Plava corresponding to the Śaka year 1584, granted, as a *sarvamānya*, with all the usual rights, certain villages, situated in the *sīmes* or districts of Muduvanka-nāḍu, Sītūru,

Hokuḷi, Âlumâni, Muttûru and Gâjanûru, of the total revenue value of 2,004 *varahas* and 3¼ *haṇas* (specified with minute details of the items of income), to (with titles as in the previous para) Krishṇânanda-svâmi of Muḷuvâgil, for carrying on the charities and services of the maṭha built at Munivṛinda on the bank of the Tungabhadrâ and for the upkeep of the temple and *agrahâra* attached to it. The record closes with five usual final verses and the signature of the chief—*Śrî-Sadâśiva*. Among the items of income enumerated in the grant with reference to the villages may be mentioned *siddâya, birâḍa, mèluvaṇa, habba-gâṇike, beṣta-gâraka* (tax on fishermen), *maḍihaḍike* (? tax on washermen), *dîva-gâraka* (? tax on hunters), *banada-sôge, haravari-vartane, uḍugore, kâśâvarga, umbaḷi-vartane, meṇasina-chhaḍita, kuḷa-birâḍa, sènabôvana-vartane* and *maṇihadavara-vartane*. Previous grants made to temples, etc., are excluded from the income of each village, and incidentally two grants made by the present chief on the occasion of the *lakshadîpârâdhane* or illumination with 1,00,000 lights at the Nîlakaṇṭhêśvara temple and on the occasion of performing the *hiraṇyagarbha* gift at Tîrtharâjapura are mentioned.

The Muḷuvâgil maṭha.

98. It may not be out of place to put together here all the available information about the little known Muḷuvâgil maṭha of the Bhâgavata-sampradâya in Tîrthahalli Taluk. It has to be stated at the outset that there are two maṭhas of the Bhâgavata-sampradâya in the Mysore State, one at Muḷuvâgil, as stated in paras 94, 96 and 97 and one at Talkâḍ, Tirumukûḍlu-Narsîpûr Taluk. The *svâmis* of both the maṭhas claim spiritual descent from Padmapâdâchârya, the immediate disciple of Śankarâchârya, who was appointed as the head of the maṭha at Dvârakâ by Śankarâchârya himself. According to tradition Agnimûrdha-Krishṇânanda-svâmi, the 27th in spiritual succession to Padmapâdâchârya of the Dvârakâ maṭha, came to the south about three centuries ago and stayed at Muḷbâgal in the Kôlâr District. On the invitation of the Ikkêri chief Bhadrappa-Nâyaka, he went to Tîrthahalli Taluk and founded a maṭha named after Muḷbâgal of the Kôlar District at Bhadrasamudra, an *agrahâra* granted to him by the chief. Before leaving for Tîrthahalli, however, he founded a maṭha at Talkâḍ and appointed a svâmi to it. The Muḷuvâgil maṭha claims that the maṭhas at Dvârakâ and Talkâḍ are its branches. Some papers in the possession of the maṭha show that its claim was admitted by an assembly of disciples and scholars that met at Surat about 35 years ago. As we saw above, Krishṇânanda-svâmi figures as the donee in four copper plate grants—two issued by Śrî-Ranga-Râya II in 1660 and 1661 (para 94), one issued by Venkaṭappa-Nâyaka II in 1660 (para 96) and one issued by Bhadrappa-Nâyaka in 1662 (para 97). Munivṛinda of the Ikkêri copper grants is evidently identical with Bhadrasamudra mentioned above. The svâmi is described in the grants as the promoter of the doctrines of Vishṇusvâmi who, according to the published succession list of the Dvârakâ-maṭha, was the immediate successor of Padmapâdâchârya. Both the maṭhas at Muḷuvâgil and Talkâḍ are named after Krishṇânanda-svâmi and the object of worship in both is Gôpâlakrishṇa. The maṭha at Talkâḍ is also locally known as the Koppâḷa maṭha from a village of the name of Koppâḷa which belongs to it. A record at the maṭha (E C, III, Tirumukûḍlu-Narsîpûr 47), said to be a copy of a stone inscription, registers a grant to Agnimûrdha-Krishṇânanda-svâmi by Mâdhava-mantri in Śaka 819. But this date is clearly wrong as we know from the copper grants noticed in paras 94, 96 and 97 above that the period of this svâmi was about 1660. It may therefore be concluded that the maṭhas at Muḷuvâgil and Talkâḍ came into existence in about the middle of the 17th century.

The *Śuka-bhâshya*.

The Śuka-bhâshya, a commentary on the Brahma-sûtras by Śukâchârya, has been supposed to be the chief authority for the Bhâgavata sect of the Smârta community. It was published in 1892. In a note prefixed to the work it is stated that the author was the founder of the Talkâḍ maṭha. But in the succession list of the maṭha the name Śukâchârya does not occur. Further, as stated in the previous para, the founder of the Talkâḍ maṭha was Krishṇânanda-svami, and not Śukâchârya. Nor does the work give any clue as to the connection of its author with the Talkâḍ maṭha. All that can be gathered from it about the author is that he was the disciple of Gôpâlakrishṇa, belonged to the Śrîvatsa family and was an incarnation of Śukâchârya, son of Vyâsa. The peculiarity of the work is that it quotes the Bhâgavata-purâṇa along

with the Upanishads as its authority in explaining the Brahma-sûtras. The tenor of the whole work is that *bhakti* or devotion to Vishṇu is the only means for attaining salvation. Enquiries addressed to the Muḷuvâgil and Talkâḍ maṭhas as to their acceptance of this work as their authority, as stated in the preface to the printed work, resulted in the repudiation of the work by both the maṭhas. They say that there was no *swâmi* of the name of Śukâchârya among the successors of Padmapâdâchârya, that the Śankara-bhâshya is the work usually studied in them, that the present work is opposed to the teachings of the Śankara-bhâshya, that their Bhâgavata-sampradâya simply means that they are worshippers of *Vishṇu-panchâyatana* instead of *Śiva-panchâyatana*, and that consequently the Śuka-bhâshya has nothing to do with them. They also state that it is probable that the work in question was written by a follower of the Viśishṭâdvaita system, though there are some points of difference between the Śuka-bhâshya and the Śrîbhâshya of Râmânujâchârya. I may also add that in case Śukâchârya was a *sanyâsi*, he would not mention his family or *gôtra* (Śrîvatsa). The work does not appear to be one of any great antiquity.

SUGATUR.

99. About half a dozen records including a copper plate grant, which relate to the Sugaṭûr chiefs, were copied during the year. The chiefs represented are Tamme-Gauḍa, Mummaḍi Tamme-Gauḍa, Mummaḍi Chikarâya Tamme-Gauḍa and Śivanapa-Gauḍa. The last appears to be a new chief not hitherto known from other records. The earliest of the inscriptions bears the date 1494.

Tamme-Gauḍa.

100. A copper plate inscription in the possession of Chennavîrabhadrâchâri at Khâji-Hosahalli, Hoskôṭe Taluk, date 1494, which consists of only one plate, measuring 9" by 4½", records that Tamme-Gauḍa who built Hosakôṭe, granted, with pouring of water, the village Hosahaḷi, naming it Ayyana-Hosahaḷi, to Nijaguṇa-Sujñânasvâmi of Hosûr in order to procure for himself the four objects of human existence, namely, virtue, wealth, desire and final emancipation. Before making the grant the donor had boundary stones marked with a linga set up around the village. Future kings are requested not to violate the grant, and it is stated that by maintaining it they will acquire prosperity and the merit of having performed *gaṇârâdhane*. Whoever covets this shall incur the guilt of the five great sins. The witnesses were the sun, the moon and the fire. The record closes with the expression *Śivârpita* (dedicated to Śiva) engraved in characters of a larger size. This inscription makes it clear that Hosakôṭe was built before 1494 and the statement that it was built in 1595 (*Mysore*, II, 75) has therefore to be revised.

Immaḍi Tamme-Gauḍa

101. A worn inscription in Dodda Nagappa's field at Bhaktarhalli, Hoskôṭe Taluk, seems to record a grant to Basava-gauḍa's son..... by Immaḍi Tamme-Gauḍa. The date of the record appears to be 1558.

Mummaḍi Tamme-Gauḍa

102. An epigraph at Goṇakanhalli, Hoskôṭe Taluk, tells us that Mummaḍi Tamme-Gauḍa of Sugaṭûr had a maṭha erected for Gurubasavaṇṇa, son of Sejje Siddhalinga-dêva, a member of the great assembly of Lingâyat gurus. The record is not dated; but EC, IX, Anekal 47 of the same chief, which bears the date 1614, gives a clue to its period. This chief was a great scholar and poet. He has written works in three languages-Sanskrit, Kannaḍa and Telugu. His Kannaḍa work named *Śankara-samhite* is a big poem consisting of 4100 *shaṭpaḍi* verses. In this work he states that he ought not to be reckoned among those chiefs who get works written by their court poets and pass them off as their own. His other works are stated to be *Râjêndrachôḷa-charite*, *Kumârârjunîya* and *Saundarêśa-charite* in Telugu; *Kaumudi-vyâkhyâna* and *Rasikamanôranjana* in Sanskrit; and a *yakshagâna* or rustic play in Kannaḍa. He had also a voluminous work styled *Śivadarpaṇa* composed by Brâhmans. His parents were disciples of the Vîraśaiva teacher Sujñânamûrti. In another place it is stated that the Sugaṭûr family rose to eminence by the grace of Sujñânamûrti-dêśika. We saw in para 100 Tamme-Gauḍa making a grant to Sujñânadêva in 1494. It is thus clear that this line of teachers formed the hereditary gurus of the Sugaṭûr chiefs.

Mummaḍi Tamme-Gauḍa a scholar and poet.

Mummaḍi Chikarâya-Tamme-Gauḍa

103. A fragmentary Telugu inscription near the *idgâ* at Hoskôṭe, which appears to be dated in 1663, records a grant to.....oḍeya by this chief. EC, IX, Hoskôṭe 105, of 1693, appears to be a record of this chief's grandson.

Śivanapa-Gauḍa

104. There are two records of this chief, one at Bisanhalli and the other at Kaṭigênhalli, both in Hoskôṭe Taluk. The former registers the grant of a field, as a *kere-koḍage*, by Śivanapa-Gavuḍa to Kempaṇṇa-gavuḍa of Baśilanahaḷi; while the latter records that Śivaneya-Gauḍa of Sugaṭûr, making obeisance, granted a maṭha to the virtuous Virakta...ya-dêva, possessed of the pure *Śivâchâra*. From the second record it is clear that this chief belongs to the Sugaṭûr family, though his name has not been met with in the hitherto published inscriptions of that family. The first epigraph is dated in the cyclic year Vyaya, which may provisionally be taken for 1706.

KALALE.

105. A copy of a Telugu inscripton found in a palm leaf manuscript in the possession of Sivarama Sastri at Ânekal, dated 1711, refers incidentally to Vîra-Râjayyagâru as the grantor of certain *vṛittis*. It is very probable that this Vîra-Râjayya is identical with his namesake of the Kaḷale family. The inscription records a sale-deed executed by Umâpati-śâstri, son of Venkaṭakrishṇa-śâstri and grandson of Akshantala Nârâyaṇa-bhaṭṭa, in favour of Ayyambhaṭṭa, son of Sêshambhaṭṭa and grandson of Akshantala (here some space is left blank). Umâpati-śâstri sold for 110 Kaṇṭîrâyi *varahas*, with all the usual rights, one-half *vṛitti* that came to his share out of the two *vṛittis* that had been granted to his father by *mahârâjaśri* Vîra-Râjayyagâru in the *agrahâra* of Torapalle, surnamed Doḍḍarâya-samudra. Both the seller and the buyer are stated to be of the Kâśyapa-gôtra, Âpastamba-sûtra and Yajuś-śâkhâ. The buyer was also entitled to the house-sites, taxes, etc., in the village, which pertained to the half share purchased by him. The surname of the village lends strong support to the above identification. Doḍḍa-Râja was the father of the Kaḷale chief Vîra-Râja, and the latter must have granted the village in memory of his father.

THE MUGHALS.

106. A Persian *sanad* in the possession of Mr. M. R. Annaji Rao of the Comptroller's Office, Bangalore, refers itself to the reign of the Mughal emperor Shâh Âlam II. The front bears two seals at the top and the text of the order below, while the back has several bits of writing consisting of notes made by the officers. The seals name the emperor and an officer, and give the Hijri date. The writing in the first seal is in six lines which run thus—

Shâh Âlam Bahâdur
Bâdshâhi Ghâzî Sulaimân iqtidâr fidvî
Âsaf Jâh Nizâmu-l-Mulk Nizâmu
-d-Daulâh Mîr Nizâm Alî Khân (1174)
Bahâdur
Fath Jang Sipâh Sâlâr Yâr-i-vafadâr;

while that in the second, which is in five lines, is as follows—

1176,
Shâh Âlam Bâdshâhi Ghâzî
Samsâm Jang fidvî
Samsâmu-d-Daulâh Mîr Abdu-l-Haiy Khân Bahâdur
Samsâmu-l-Mulk

In the first seal the Nizâm acknowledges the suzerainty of the Delhi emperor. Yâr-i-vafadâr means "the Faithful Ally". The date which is partly defaced corresponds to A. D. 1760. The officer named in the second seal was the prime minister of the Deccan under the first Âsaf Jâh. He died in the fort of Kaulas in A. H. 1196 (1782). In those days the *sanad* for prime-ministership was granted by the Delhi emperor, and so the prime minister instead of styling himself the devoted servant of the Nizâm styled himself the devoted servant of the emperor. Samsamu-l-Mulk, a common title in the Deccan, means "the sword of the State". The date given corresponds to A. D. 1762.

The order which opens with an expression meaning "He is Bountiful," is addressed to the Dêsmukhs, the Dêspâṇḍes, the Muqaddams, the inhabitants and the cultivators of the sarkâr Koramkoṇḍa, tâlluqa Karnâṭak, (suba Farkhandâ Bunyâd), telling them that the office of Sarmajmûâdâri (Chief Collector of Revenue) has been conferred on Râmarâv, son of Kônêri-râv, on his agreeing to these conditions:—(1) that the should make an annual present of rupees two thousand to the Imperial Government; (2) that he should deposit one-fourth of the total amount in cash at the treasury of the Fauji Fîrôzi (Victorious Army); (3) that he should pay the balance by regular instalments at the above mentioned treasury; (4) that he was entitled to collect one *hun* on every hundred *huns* as *rusûm* (fee), and to take four *pâ'ili* out of each *khaṇḍi* of land-produce (as his share) in addition to the assessed revenue; and (5) that he should submit the official statements according to the prescribed rules year by year to the Imperial Court;— and that they should regard Râma-râv as the permanent Sarmajmû'âdâr of the aforesaid sarkâr and permit him to collect the fees described above.

Written on the 25th Zî Qâdah , in the 8th year (1766) of the auspicious reign. Fair copy.

107. The bits of writing on the back may be rendered thus:—

Official note. The office of Sarmajmû'âdâri of sarkâr Koramkoṇḍa, tâlluqa Karnâṭak, suba . . . . . , on these conditions (1) the payment in cash of one-fourth of the total amount (due from him) at the treasury of the Victorious Army and (2) the rest by regular instalments, and (3) the collection of a *rusûm* of a *hun* on every hundred *huns*, according to the permission note duly signed, has been entrusted to Râma-râv, son of Kônêri-râv. Signed. Navâb Mustatâb . . Âsaf Jâh Nizâmu-l-Mulk Nizâmu-d-Daulâh . . . . . the *sanad* be granted.

Detail of permission note, duly signed, dated 22nd Zî Qâdah in the 8th year of the auspicious reign.

. . . Kônêri-râv submits that the office of Sarmajmû'âdâri of sarkâr Koramkoṇḍa, tâlluqa Bâlâghâṭ Karnâṭak, suba Farkhandâ Bunyâd, with these *rusûms* (1) collection of one *hun* on every hundred *huns* and (2) taking of four *pâili* out of every *khaṇḍi* of produce, has been held by him for a long time. He also possesses a *sanad* bearing the seal of Abdu-n-Nabi Khân Bahâdur *alias* Abdul Halîm Khân, a copy of which bearing the special seal has been submitted to the Imperial Court. He now states that he does not get even one-tenth of his *rusûm* owing to the unsettled condition of the tenants and the tyranny of the Mahrâṭṭas, and is expectant of Imperial munificence and favour . . . . . the above office be given to Râma-râv on the usual conditions and on his agreeing to make a present of Rs. 2,000 of which one-fourth was to be paid in cash at the treasury of the Victorious Army and the rest deposited at the same treasury by regular instalments.

The conditions of the office being recorded, Râma-râv prays for a *sanad*.

As the *sanad* relating to the office of Sarmajmû'âdâri of sarkâr &c. (as above) has not been received and as also the report of the officers of the suba is not to be found, the particulars relating to the office cannot be determined.

The copy of the *sanad* granted by Abdu-n-Nabi Khân and bearing the special seal has been sent to the Imperial office. Deposited at the Central Treasury under the charge of Muhammad Qamru-d-dîn, Treasurer, Rs. 516-9 on account of the present of Râma-râv, son of Kônêri-râv, Sarmajmû'âdâr of Karnâṭak, suba Forkhandâ Bunyâd. Dated 29th Zî Qâdah, Regnal year 8.

Hundreds 5, odd 16-9, total 516-9.

The diary of the above-mentioned (Râma-râv), son of Kônêri-râv, who has been honored by the rank of five hundred and fifty horse and the title of Rai, bearing the seal of Khânkhânan Fakhru-l-Mulk Iftikhâru-d-Daulâh Muhammad Akbar Khân Bahâdur Hizabr Jang, Bakhshi of the province of the Deccan, reached the Imperial office on the 30th Shavvâl, 8th regnal year.

A further note adds that on the 17th Zî Hijja, 9th regnal year, this was recorded in the Imperial Register and in the diary of the "Issue Branch", and that a copy was received on the same date in the Department of Arrears of Presents.

These notes give us a glimpse into the administrative machinery and the official procedure of the Mughal period. The owner of the *sanad*, Mr. M. R. Annaji Rao, is a lineal descendant of the Sarmajmû'âdâr Râma-râv. I have to express my

acknowledgments to Mr. G. Yazdani, M. A., Nazim, Archæological Department, Hyderabad State, for his kind help in the decipherment of this Persian *sanad*.

THE MAHRATTAS.

108. Two Mahrâṭhi *sanads* in the possession of Viṭhalesvara Subbaraya, the *archaka* of the Viṭhalêśvara temple at Hoskôṭe, refer themselves to the rule of the Mahrâṭṭas. One of them, issued by Raghunâtha Bâvâji, Subedâr of Hosakôṭâ-paraganâ, is addressed to Râma-bhaṭṭa, son of Mudgal-bhaṭṭa, and tells him that on a representation made to the Pêshwa about the upkeep of the Viṭhalêśvara temple in which the god had been set up, he was pleased to order the grant of the village Turugalûr in Mâlûr Taluk of the revenue value of 42½ *varahas* for the purpose, and asks him to conduct the services in the temple and pray for the prosperity of the Pêshwa. The other *sanad* is addressed by the same officer to the Dêśamukhas and Dêśapâṇḍes of the paraganâ giving them intimation of the grant of the village, and asking them to have the *sanad* entered in the *daftar* and to hand over the original to the *archaka*. The god was set up by Raghunâtha Bâvâji in accordance with the orders of the Pêshwa, and the image was sent along with Mudgal-bhaṭṭa's son Râma-bhaṭṭa of Aḷandi near Poona. The present *archaka* Subbarâya is a lineal descendant of Râma-bhaṭṭa. The period of the *sanads* may be about 1760.

MYSORE.

109. A good number of records relating to the kings of Mysore was copied during the year. They include a copper plate grant and range in date from about 1720 to 1858. The majority of them are in the form of *sanads*, *nirûps* or letters issued during the reign of Krishṇa-Râja-Oḍeyar III. One of the inscriptions records the gift of a large bell to a Lingâyat temple by a Muhammadan Amildar during the rule of Tippu. An epigraph of Krishṇa-Râja-Oḍeyar III gives a long account of the piety and travels all over India of a Mâdhva devotee named Subbarâya-dâsa.

Krishṇa-Râja-Oḍeyar I.

110. An inscription on a bell in the Siddhalingêśvara temple at Eḍeyûr, Kuṇigal Taluk, states that the bell was a present from Mînâkshamma, wife of Daḷavâyi Basava-Râjaiya. Though the king is not named in the record, we know from EC, IV, Yeḍatore 58, of 1741, that Nanja-Râjaiya, son of the above-mentioned Basava-Râjaiya and Mînâkshamma, was the *sarvâdhikâri* in the latter part of the reign of this king. The date of the record may be about 1720.

Tippu.

111. Two inscriptions on two bells in the Siddhalingêśvara temple at Eḍeyûr, Kuṇigal Taluk, tell us that the bells were presented to Siddhalingêśvara-svâmi by Jâpara-Kâna Bommaṇi, Âmîla of Bâdaśaha Tipu Sulatâna.

Krishṇa-Râja-Oḍeyar III.

112. A large number of records of this king, consisting mostly of *sanads* and letters and ranging in date from 1800 to 1858, was copied during the year. They include three *sanads* or *nirûps* issued by Pûrṇaiya with his usual seal in Nâgari characters (see last year's *Report*, para 135). One of these in the possession of Subbarâya, *archaka* of the Viṭhalêśvara temple at Hoskôṭe, addressed to Krishṇarâya, Amildar of Tyâkal, tells him that out of the estimated revenue of 10 *varahas* and 1 *haṇa* of the village Turugalûr belonging to the Viṭhalêśvara temple at Hoskôṭe (see para 108) in his Taluk, the *tasdîk* of 5 *varahas* and 9 *haṇas* formerly settled for the temple has to be deducted and the balance of 4 *varahas* and 2 *haṇas* collected from Râma-bhaṭṭa, the *archaka* of the temple, every year; and asks him to make over the village to Râma-bhaṭṭa and to see that the services in the temple are regularly performed. The record is dated in 1800. It is not clear why the revenue of the village, which was 42½ *varahas* in about 1760 (para 108), fell off so much in the interval. Another in the possession of Abdul Razak, Shekdar of Sarjâpura, Ânekal Taluk, bearing the same date, is addressed to Râmaiya, Amildar of Ânekallu, intimating that orders have been passed to the effect that an *inâm* of 6 *varahas* should be granted to the *takiyattadâr* fakîr Shamshuddîn residing in his Taluk, and telling him to grant the same either in cash or in land according to the wishes of the donee. The third, dated 1801, in the possession of Abdul Khuddus, the caretaker of Khâjisâb's mosque at Gubbi, is addressed to Appâjaiya, Âmîla of Gubbi, ordering

him to grant to Mokhadum Shâh, Khâji of Gubbi, land with an annual assessment of 1 *varaha* and 7½ *haṇas?* in place of the two *khaṇḍugas* of wet land which he had been enjoying. Two records in the possession of Ramacharya, *archaka* of the Kôdaṇḍarâma temple at Sarjâpura, Anekal Taluk, dated 1803, state that when the râjâdhirâja râja-mârtâṇḍa Krishṇa-Râja-Voḍeyaraiya, seated on the jewel throne, was ruling the earth, the Padmasâle and Paḍasâle (weavers) of Sarjâpura agreed among themselves to pay 1 *kâsu* (pie) for every cloth manufactured and sold by them in order to provide for the daily, fortnightly, monthly and yearly festivals of the gods Kôdaṇḍarâma and Anjanêya of Sarjâpura; and that the other *prajegaḷ* of Sarjâpura agreed to pay 1 *haṇa* for each family every year to provide for lamps, etc. for the same gods. Each record has two usual final verses and a long list of signatures at the end. A *sanad* in the possession of the Muḷuvâgil maṭha, Tîrthahalli Taluk (para 98), dated 1812, is written in three languages, namely, Persian, Mahrâṭhi and Kannaḍa, and addressed to the Âmîlas, the Śirastedârs, the Mokhaddams and the inhabitants of the sarkâr Nagara, telling them that Krishṇânanda-svâmi of the Bhâgavata-sampradâya, residing at Muḷabâgil in Maraḷa-Sîtûr-mâgaṇi of Nagara-tâlôka, who had been enjoying lands of the revenue value of 160 Haidari *varahas* and 3 *haṇas*, was subsequently required to pay a *jôḍi* of 33 *varahas* and 6¾ *haṇas*; and that on the representation of the svâmi in person that the balance left after the payment of the *jôḍi* did not suffice for the upkeep of the maṭha, the *jôḍi* has been excused. The *sanad* was to be copied in the Śirastedâr's register and the original handed over to the svâmi. The latter was not to be asked to produce a new *sanad* every year. The signature of the king—*Śrî-Krishṇa*—comes at the end. The *sanad* was written by the Hajûr Munshi Râma-râv. It bears at the top the usual seal of the king in Nâgari characters giving his name with that of his father.

113. Among other records of this king, a *nirûp* in the possession of Kasi Subbanna, Shanbog of Sarjâpura, Anekal Taluk, dated 1812, which is addressed to Râmaiya, Amildar of Hosakôṭe etc., states :—" Your letter intimating the removal from his office of Shanbog Guṇḍayya of Sarjâpura on account of the loud complaints of the raiyats against his oppression and the appointment of Sîtârâmayya in his place has been received. You did well in dismissing this oppressor of the poor raiyats. As you say that nearly fifty *varahas* are still due from him to the sarkâr, put him in confinement, collect the money without the least mercy and make a report about the matter." Another in the possession of Subbarâya, *archaka* of the Viṭhalêśvara temple at Hoskôṭe, dated 1815, issued by Lingarâjaiya-arasu, Fauzdâr of Bengaḷûru, to Râmaiya, Âmîla of Mâlûr, refers to a scrutiny held by the Fauzdâr into the former *sanads* relating to the *jôḍi* village Turugalûr in Kuḍiyanûr-sammatu of Mâlûr tâlûka, in accordance with a general order received from Hajûr to the effect that the papers pertaining to the *jôḍi* villages enjoyed by Brâhmans in the several taluks should be examined and directions issued to the Amildars to act in accordance with the result of the examination. The papers examined by the Fauzdâr in connection with the village in question were (1) a *sanad* issued by Raghunâtha Bâvâji granting the village, as a *sarvamânya*, to the Viṭhalêśvara temple at Hoskôṭe (para 108); (2) another addressed to the Dêśamukhas and the Dêśapâṇḍes by the same person directing them to treat the village as a *sarvamânya*; (3) a *tâkîd* issued in 1800 by Divân Pûrṇaiya to Krishṇarâya, Âmîla of Tyâkal, directing him to collect a *jôḍi* of 4 *varahas* and 2 *haṇas* from Râma-bhaṭṭa, *archaka* of the above-mentioned temple (para 112); and (4) a *nirûp* issued in 1811 from Hajûr to Âmîla Râmaiya telling him to continue the *jôḍi* village in accordance with the previous *sanad*. He then orders the Amildar to collect the *jôḍi* from Râma-bhaṭṭa as noted in the Divân's *tâkîd* and to see that the village is exempt from such troubles as *biṭṭi* (forced labour) and *bêgâri*. This *tâkîd* was to be entered in the Śirastedâr's register and the original handed over to the Brâhman. The signature of the Fauzdâr-*Śrî-Râma*-comes at the end. At the top of the record is a seal containing three lines in Nâgari characters which run thus:—(1) Śrî-Krishṇa (2) Phôja-kachêri (3) Bengaḷûru. Another *nirûp* in the possession of Kasi Subbanna, Shanbog of Sarjâpura, issued in 1820 to Appûrâya, Âmîla of Sarjâpura, states that a complaint has been received from Appâjaiya, the long-standing Shanbog of Doḍḍa Timmasandra in Sarjâpura Taluk, to the effect that Râmaiya, a distant agnate of his, is now causing trouble by asserting his claim to the office of Shanbog, and directs him to hold an enquiry and give the post to the

proper claimant. Another, dated 1821, in the possession of Râmâchârya, *archaka* of the Kôdaṇḍarâma temple at Sarjâpura, is addressed to Chennarâyappa, *archaka* of the Râma temple at Sarjâpura, by Subedâr Appûrâya. It tells him that in accordance with a *nirûp* received from Hajûr lands of the revenue value of 3 *varahas* have been granted to provide for offerings and festivals in the temple and directs him to take possession of the lands and perform the services regularly. At the top of the *sanad* occurs the syllable *Dê*, supposed to be the initial of king Chikka-Dêva-Râja-Oḍeyar, between the sun and the crescent. Another, in the possession of Subbaraya, *archaka* of the Viṭhalêśvara temple at Hoskôṭe, issued in 1830 by Divân Venkaṭarâjaiya-arasu to Biḷigiraiya, Amildar of Mâlûr, intimates the receipt of a petition from Appaṇṇa-bhaṭṭa of Hosakôṭe stating that formerly the village Turugalûr in Mâlûr Taluk had been granted as a *sarvamânya* to the Viṭhalêśvara temple, that subsequently it was ordered by Pûrṇaiya that a *jôḍi* of 4 *varahas* and 2 *haṇas* should be collected (see above) and that there has now been raised an objection to hold the village on payment of the above *jôḍi*, and directs him to allow the village to be enjoyed by the temple as before on payment of the *jôḍi* as ordered in Pûrṇaiya's *tâkîd*. The signature of the Divân-*Śri-Râma*-appears at the close. The seal at the top contains these four lines in Kannaḍa characters: (1) Śrî (2) Śrî-Krishṇa Di (3)-vâna kachê (4)-ri Hujûr. Another in the possession of Ramacharya, *archaka* of the Kôdaṇḍarâma temple at Sarjâpura, issued in 1833 by Bâpûrâya, Fanzdâr of Bangalore, to Śêshayya, Âmîla of Sarjâpura, directs him to pay out of the customs revenue 2 *duḍḍus* (8 pies) every day to the Râma temple for purchasing camphor and incense. Another in the possession of the same individual, bearing the same date, is issued by Âmîla Śeshayya to Chennarâyappa, *archaka* of the Râma temple, giving intimation of the above order. This record also bears the syllable *Dê* at the top.

114. A Sanskrit inscription on the gold umbrella of His Highness the Maharaja's throne in the Mysore Palace, consisting of 24 *anushṭubh* verses, invokes blessings on Krishṇa-Râja-Oḍeyar III. It is addressed to the king. After a rhetorical description of the umbrella in two verses it prays that all the gods, including the planets, and the eight regents of the directions who are described with their attributes and vehicles, and the goddesses may give their blessings to the king seated on his hereditary jewel throne. The umbrella is thus described:—"Afraid of defeat by the spotless moon of your fame, the moon serves you in the guise of an umbrella. Treating with contempt the brilliance of the sun by the power of your patronage, the moon of your umbrella causes joy at all times to the circle of the earth (*otherwise* to the lilies)." Then the record proceeds to invoke blessings thus:—"May Brahma, Vishṇu and Mahêśa together with their Śaktis protect you day and night. May Vâṇi give you eloquence, Lakshmi great wealth and Sarvamangalâ good fortune. May the thirty-three crores of gods, the Viśvêdêvas, the Vasus, the Rudras, and the Âdityas protect you seated on the throne. May Sûrya give you glory, Chandra fame, Mangala good fortune, Budha loveliness, Guru wisdom, Śukra statesmanship, Śani happiness, Râhu strength of arm and Kêtu eminence. May Durgâ, Gaṇêśa, Kshêtrapâla and Vâstôshpati protect you on all sides. May Indra, seated on Airâvata and bearing the thunderbolt, increase your wealth. May the seven-handed Agni, seated on the ram and holding *sruk*, *sruva* and other weapons, give you glory. May Dharmarâja, seated on the buffalo and possessed of *daṇḍa* and other weapons, give you an abiding love of *dharma*. May Nairṛita, armed with the mace and seated on a man, remove your fear of evil spirits. May Varuṇa, seated on the crocodile and possessed of the noose and other weapons, give you peace of mind and purity. May Vâyu, seated on the antelope and bearing the winnow, grant you health and strength. May Kubêra, armed with the sword and seated on the horse, give you undiminishing treasure. May Îśâna, seated on the bull and bearing the trident and other weapons, give you long life." The record closes with an exhortation to the king that he will maintain the path of *dharma* followed by Dilîpa, Sagara, Râma, Harischandra and Naḷa. For an old description of the Mysore throne see last year's Report, para 145.

115. The remaining records of this king, about 18 in number, are mostly connected with the Prasanna-Venkaṭaramaṇasvâmi temple in Mysore and Subbarâya-dâsa, its founder. The earliest of them is dated 1821 and the latest 1858. Barring three inscriptions which are on stone in the above-mentioned temple, all the others are *sanads* excepting one which is a copper grant. These latter are in

the possession of Mr. Raghavendra-dasa, the manager of the temple, who is a lineal descendant of Subbarâya-dâsa. Though not the first in choronological order, a *sanad* issued by the king in 1836 to Subbarâya-dâsa may be dealt with first as it gives details of Subbarâya-dâsa's pious acts and travels all over India, which are repeated almost verbatim in a stone inscription of about the same date in the temple. It is a long roll consisting of 11 sheets of paper joined together with the king's seal at every joint and is styled a *dâna-patrike* or gift-deed. It opens thus:—On Saturday the fifth lunar day of the bright fortnight of Âśvija in the year Durmukhi corresponding to the Śaka year 1758, the râjâdhirâja râja-paramêśvara praudha-pratâpa apratima-vîra-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yadu race, possessor of the insignia of among others the conch, the discus, the elephant-goad, the axe, the *makara*, the fish, the *śarabha*, the *sâḷva*, the *gaṇḍabhêruṇḍa*, the boar, Hanumân, Garuḍa and the lion, Krishṇa-Râja-Vaḍeyar, seated on the resplendent jewel throne on which Râja-kshitipâla and other paramount kings descended from the lunar race had successively sat in the great Mahiśûra-samsthâna, the abode of the wealth of the Karnâṭaka country, which was an ornament of all the countries that adorned the whole circle of the earth, gave a *dâna-patrike* to the devotee of the god Venkaṭêśa, Subbarâya-dâsa *alias* Gôpâla-dâsa as follows. Then follows a long recital of the miracles performed, badges of honor obtained, pious acts done, and journeys made all over India by the donee. It may be summarised thus:—

Subbarâya-dâsa's miracles and travels.

When formerly Subbarâya-dâsa was an official at the Inner Gate (*Oḷa-bâgilu*) of the Palace, the king's step-mother Lakshmammaṇṇi granted to him a *bhaṭṭa-mânya* at Ânandûr and his queen of Krishṇavilâsa a *vṛitti*. While he was living in the house given to him in the Krishṇavilâsa-agrahâra, a severe epidemic of cholera broke out in the city in 1827 counting a large number of inhabitants among its victims. The god Venkaṭêśa used to manifest himself to him, and when sore at heart for the calamity he lay unconscious giving up food and drink, the learned and pious Diggâmi Śrînivâsâchârya, appearing in a dream, handed to him three pieces of charcoal (*angâra*), a Kaṇṭîrâyi *haṇa* and some colored grains of rice (*mantrâkshate*), telling him that their use would cure the patients and avert the epidemic. He accordingly cured a large number of people suffering from the disease by giving them holy charcoal water (*angâra-tîrtha*) and *mantrâkshate* and thus restored the city to its former healthy condition. On some people expressing a doubt about the truth of the matter, the king, prompted by the god Venkaṭêśa, went to him and saw his performance, during the worship of the god, of the torch-service (*panjina-sêve*) with a torch given to him by Bangalore Śâmâchârya who had been directed to do so in a dream, and other feats. On the invitation of the king he went to the Palace the next day taking with him the god Venkaṭêśa and performed worship in the Glass Hall (Kannaḍi-toṭṭi), at the conclusion of which the king presented to him the anklet (*gaggara*) of the royal horse and a silver bell as badges of honor. Soon after he went to Bangalore, and while staying there was directed in a dream to get the images of Śrînivâsa and Krishṇa in the possession of Śînappanâyaka-Bâḷappanâyaka who was likewise directed in a dream to hand over the images which had been left with him 30 years ago by Diggâmi Śrînivâsâchârya. By the power of these images, on the holy occasion of the summer solstice, water issued from the plastered floor of Subbarâya-modali's choultry at Halasûr-pêṭe and flowed for four days. This marvel was witnessed by all people and reported to Timmappa-râjaiya, Fauzdâr of Bangalore, who proceeded to the spot and expressing astonishment at the sight sent some of the water by a Brâhman to Hajûr. He then proceeded to Tirupati and stayed there for three months paying homage to god Śrînivâsa, who told the temple managers in dreams which they all had simultaneously to show him due honors. Accordingly, Arcot Venkaṭarâya, the Subedâr, presented him with an anklet, and a Garuḍagamba at the time of the torch-service, from the temple; Kôṭikanyâdâna Tâtâchârya with a pair of metal horns (*tiruchina*); and Toḷappa-Varadâchârya with a gold lion's-head (*simha-lalâṭa*), a discus, as well as 20 *kuṇṭes* of land in Mallâvâra, his *sarvamânya* village. He then returned to Mysore with all the insignia and stayed at the Triṇayanêśvara temple for nine months, and, the king having in the meantime enlarged his house in the Krishṇavilâsa-agrahâra and set up the god Vêṇugôpâla, removed to it and stopped there for two months. On his informing the king soon after that he had

been directed in a dream to go on a pilgrimage to the Ganges, the king gave him permission, though with great reluctance; he then put three double handfuls of rice mixed with pearls and rubies into his alms-bowl, presented him with a gold chain adorned with bells and a silver anklet, and granted these insignia for his god—a palankeen, two silver sticks, a pair of chauris, an umbrella, a white parasol, a pair of round fans (*sûripâna*), a horse with a double drum, an elephant with a lace banner, and a camel; he further gave him a *rahadâri* or passport addressed to all the district officers directing them to afford him all assistance during his journey, and had a similar *rahadâri* written by Khâsamêjor Sâheb (Casamaijor), Resident in the State, for his journey in the Company's Dominions.

116. Subbarâya-dâsa then left Mysore for Sôsale where Vidyâpûrṇa-svâmi gave him the badge of a cord of straw (*hullusarave-birudu*). From there he travelled to Śringêri where, on seeing his badges of honor, Narasimha-Bhârati-svâmi was greatly pleased and said that they were appropriate to him. He then went to Uḍupi, paid homage to the god Krishṇa and received the blessings of all the svâmis. The svâmi of Krishṇâpura presented him with a gong, the svâmi of Pêchâvâra with a hand-lamp and a Nârâyaṇârti, the svâmi of Sirûr with a trumpet, the svâmi of Puttige with an image of Hayagriva, and the svâmi of Kâṇanûr with an image of Venkaṭêśa flanked by consorts. After visiting Satyadharma-svâmi at Holehonnûr, he journeyed to Kollâpur via Paṇḍrâpura, Nâsika, Tryambaka Ônkâra and Chôḷi-Mahêśvara, and received from the ruler of the State whose wishes were fulfilled a? *suraṭi* with an inscription as a mark of honor. At Indore he was presented by Hôlkar Mallâri-Râya with a chauri with the name Mârtâṇḍa inscribed on it. He then reached Kâśi by way of Ujjani, Chitrakûṭa and Prayâga, set up the gods Vêṇugôpâla and Hanumân in the Vyâsarâyamaṭha built by him near the Hanumân temple in Hanumanta-ghâṭ, as also a linga in the Śiva temple erected by the Mysore king, and informed his guru of the matter, who, being pleased, gave him the surname of Gôpâla-dâsa. After visiting Gayâ he went to Brahmâvarta where he was presented by Śrîmanta Bâji-Râya with a gold bracelet. He then travelled to Badarikâśrama via Janakapura, Ayôdhyâ, Naimiśâraṇya, Gaṇḍaki, Gômati, Parîkshita-gaḍa, Hastinâpuri, Jvâlâpuri, Kaṇakala-kshêtra, Haridvâra and other holy places and returned to Lashkar Gvâlêr passing through Kurukshêtra, Madhurâ, Gôkula-Bṛindâvana, Balarâma-kshêtra, Bharatapura and Nandigrâma. At Gvâlêr he received five silver *kalaśas* or finials for his palankeen from Bâjâ-bâyi, consort of Mahaji Sindhyâ; at Jânsi an elephant with a kettle-drum from Śrîmanta Vinâyaka-Râya; at Nâgapuri a silver *simha-laḷâṭa* adorned with a bell and engraved with an inscription for his plankeen from Raghôji Bhôsale in 1832; at Haidarâbâd an inscribed *môrchâl* and a *rahadâri* from Râjâ Chandû-Lâl; at Gaddavâl, after passing through Mantrâlaya and Hampe-Virûpâksha, a pearl necklace for his god and a *rahadâri*; and at Kannavalu, after bathing in the Krishṇâ, the Tungabhadrâ and the Nivṛitti-sangama and visiting Bhuvanêndra-svâmi of the Râghavêndra-svami-maṭha at Râghavêndrapura, a cap adorned with a gold finial from the Navâba. He then visited Tirupati, Ghaṭikâchala and Kâñchi, and went to Channapaṭṭaṇa, where the Board gave him a *rahadâri* written in four languages informing their officers that Subbarâya-dâsa was going on a pilgrimage to Râmêśvara and other places with 60 Brâhmans, 30 Śûdras, 20 foot-soldiers, 1 palankeen, 2 elephants, 16 horses, 3 camels, 20 pack-bullocks, and swords and guns, and that he should be allowed to travel without any obstruction. With this and other *rahadâris* granted by Casamaijor, the Mysore Resident, the collectors and other officers of the Company's Dominions and the Chiefs of Ârni and other places he travelled to Chidambara, Mâyûra and Śankhamukhi and then reached Kumbhakôṇa.

117. At Kumbhakôṇa he set up Hanumân in Kollam Śrînivâsarâya's bangalow on the bank of the Kâvêri, which his wife with the consent of her children had bestowed upon him with a gift-deed, and when after this he was going in the? Dabîr street with all his insignia, some scholars treated him with indifference, but, having realised his greatness in a dream, three of them, namely, Mannâr Krishṇâchâr, Mâyûr Krishṇamûrtyâchâr and Haiderâbâd Chiṭṭagubbi Râmâchâr, composed an *ashṭaka* (or poem of eight verses) each in his praise and offered them to him. He then went to Nava-tirupati and Âḷvâr-Tirunavalli, set up a white marble figure of Hanumân in the big street of Agrahâra on the way to Râmêśvara, bathed at Sêtu, visited Kanyâkumâri, Anantaśayana, and Janârdana, received a monkey-flag and a Garuḍa-flag from the svâmi at Tôtâdri, made over the land granted by queen

Gangâ-bâyi to the god Hanumân set up by him behind the Venkaṭêśvara temple on the bank of the Anu-Tâmraparṇi at Tirunâvalli, visited Śrîranga, went to Sôsale to pay respects to his guru, and returned to Mysore with all his insignia 1835. The king sent for him and being highly pleased on seeing all the insigna and letters and on hearing accounts of his travels presented him with a gold bracelet adorned with a bell. Sometime after, at his request, the king caused to be built a temple on the site of the 20th house in Krishṇavilâsa-agrahâra, a pond named Śrînivâsa-pushkariṇi and a car, set up the god Prasanna-Venkaṭêśa in 1836, presented vessels, vehicles and other articles required for the temple, made a monthly grant of Rs. 100 for the festivals and the feeding of Brâhmans and set up a stone inscription in the temple. The king's signature *Śri-Krishṇa* comes at the end. The grant was written by Aramane Subbarâya.

118. The stone inscription referred to at the close of the last para, which is at the sides of the *sukhanâsi* entrance, is almost identical in contents with the *sanad* dealt with in paras 115-117 but for a few slight variations and some additions at the end. It is stated here that Tôḷappa-Varadâchârya also gave him an image of Nârâyaṇa with consorts, the grant of land, here said to be 25 *kuṇṭes*, made by him being intended for the worship of this god; that Subbarâya-dâsa made a gift of this land to Dharmâchârya, grandson of Diggâmi Śrînivâsâchârya; that he received the *suraṭi* at Kollâpûr from Chenchiṇi Nânâ Sâhib; and that he was presented with a pair of spears covered with bear-skin by the chief of Punganûr. The epigraph refers to the grant of the *sanad* mentioned above and adds the following items of information:—Subbarâya-dâsa and his elder brother Śînappa-dâsa built, for the spiritual welfare of their parents and for the increase of the king's prosperity, an *agrahâra*, named Subbarâyadâsa's agrahâra, in front of the Prasanna-Venkaṭêśa temple. It consisted of nine houses, one of which was to be a feeding house, two, residences of the *archaka* of the Hanumân shrine and of the *yajamâna*, the others being given to Brâhmans (named) who were to conduct the services in the temple. The *yajamâna* was given the *bhaṭṭa-mânya* at Ânandûr which Subbarâya-dâsa had received from Lakshmammaṇṇi (para 115) and the others lands of the revenue value of 6 *varahas* each out of his *vṛitti* at Môdûr in Attikuppe Taluk. If the contributions from the devotees were less than one rupee, the *archaka* was entitled to them; in case they exceeded that amount, they were to be handed over to the *yajamâna* to be utilised for the expenses of the temple. This grant was made by Subbarâya-dâsa in 1838. The epigraph goes on to say that the king was greatly pleased on seeing the grant and gave this *śilâ-śâsana* to Subbarâya-dâsa calling upon him to preserve all the insignia obtained by the grace of the god Prasanna-Venkaṭêśa, to have a portrait statue of his opposite to the god, to carry on the services and festivals of the temple and to live happily praying for the prosperity of the donor. The writer of the grant was Kadîm Venkaṭarâya of Chikadêvarâya-durga. The record closes with the king's signature. As reference is made to Subbarâya-dâsa's grant of 1838, this inscription must have been put on stone in that year or at a later period.

At the top of the stone is a later addition stating that on the occasion of a solar eclipse on Thursday the new moon day in Mârgaśira of the year Śôbhakritu (1843) the king ordered an annual grant of 36 Kaṇṭirâyi *varahas* from the Treasury to Subbarâya-dâsa for the upkeep of the feeding-house at Biḷikere, and that on the same occasion his son made an annual grant of 24 *varahas*, and his son-in-law Liṅgarâjaiya-arasu an annual grant of 12 *varahas*, for the same purpose. It is stated that all the three have affixed their signatures.

119. Of the remaining two stone inscriptions in the temple, the one over the doorway of the Hanumân shrine, dated 1836, records that when śrî-Krishṇa-Râja-Oḍeyar, seated on the jewel throne, was ruling the earth, Subbarâya-dâsa *alias* Gôpâla-dâsa, with the consent of his elder brother Śînappa-dâsa, for his own spiritual welfare and for the merit of the king, made a gift to God of the house favoured to him in Krishṇavilâsa-agrahâra, the Prasanna-Venkaṭêśa temple, the painted hall, the car, the pond, the grove, the *agrahâra* in front of the temple, the Hanumân shrine, the Râma shrine and other subsidiary buildings, all of which owed their existence to the king's generosity. Details about this matter might be learnt from the stone inscription of the temple. Here too we have the king's signature. The other inscription at the sides of the portrait statuette of Subbarâya-dâsa states —"May Venkaṭêśa be gracious. This is the portrait statuette of Subbarâya-dâsa

alias Gôpâla-dâsa, the devotee of the god Prasanna-Venkaṭêśa. The attitude of the figure represents the surrender to God of all the charities and (even) the body." The copper plate grant alluded to in para 115 consists of only one plate measuring 1′ 2″ by 7″. It bears the date 1838 and records that when (with titles as in para 115) Krishṇa-Râja-Oḍeyar was ruling the earth, Śrînivâsa-dâsa and Subbarâya-dâsa *alias* Gôpâla-dâsa, sons of Sîtârâmaiya and grandsons of Subbaiya of the Maudgalya-gôtra Âśvalâyana-sûtra and Rik-śâkhâ, during the Navarâtri festival, granted, for the spiritual welfare of their parents, for the increase of the king's prosperity and for the pleasure of the god Venkaṭêśa, a *vṛitti* together with a house furnished with all necessaries, to Bâbâ Śâmâchâr, son of Śrînivâsâchâr and grandson of Subramaṇyâchâr of the Haridrasa-gôtra and Âpastamba-sûtra. Then follow details as given in paras 115, 117 and 118 about the construction of the Prasanna-Venkaṭêśvara temple, etc., in the house formerly received by Subbarâya-dâsa from Krishṇavilâsa-Sannidhâna and about the *agrahâra*, here named Subrahmaṇya-agrahâra, built by him. The donee was to get lands of the revenue value of 6 *varahas*, his duties being the recitation of the Sâma-vêda and officiating as Purôhit in the Prasanna-Venkaṭêśvara temple. In case there was no hitch in the discharge of the duties assigned to him, he was entitled to sell, exchange, mortgage or give away the lands. The record closes with two usual final verses and the signatures of the king, Śrînivâsa-dâsa and Subbarâya-dâsa. One of the final verses may be rendered thus:—May those fortunate people who are devoted to the feet of their parents, who are well-born, who are possessed of brothers, wife and sons, who are intent on the worship of God, who are desirous of the position of an emperor, protect these charities.

120. Of the remaining records which are all, as stated in para 115, in the possession of Mr. Raghavendra-dâsa, the manager of the Prasanna-Venkaṭaramaṇa temple in Mysore, a *sanad*, dated 1821, records the grant of a *vṛitti* and a house to Subbarâya-dâsa by Liṅgâjammaṇṇi of Krishṇavilâsa-Sannidhâna, queen of Krishṇa-Râja-Oḍeyar III. The grant of this *vṛitti* and house has been alluded to more than once in the foregoing paras. The sanad is a pretty long roll consisting of 6 sheets of paper joined together with the king's seal at every joint. It has also a rare seal of the king at the top, which contains an *anushṭubh* verse in four lines in Nâgari characters, giving his name and that of his father. The lines run thus:—

Châmuṇḍikâ-sêvaka-śrî-
Châmarâjâbdhi-janmanah
śrî-Krishṇanṛipa-chandrasya
kalâ sêvânurûpiṇî

After invocation of the goddess Châmuṇḍikâ and the Boar incarnation of Vishṇu, it records that the moonlight to the lily Krishṇavilâsa, Liṅgâjammaṇṇi, the lawful wife of (with titles as in para 115) Krishṇa-Râja-Oḍeyar of Mahisûr, son of Châma-Râja-Vaḍayar and grandson of Immaḍi Krishṇa-Râja-Vaḍayar of the Âtrêya gôtra Âśvalâyana-sûtra and Rik-śâkhâ, on Thursday the first lunar day of the bright fortnight of Asvîja in the year Vishu corresponding to the Śaka year 1743, with the consent of her husband, granted, as a *sarvamânya*, with all rights and taxes, for the pleasure of Châmuṇḍêśvari whose foot-stool was illumined by the cluster of rays of the jewel crowns of all the gods and demons, one *vṛitti* out of the twenty-one formed of four villages (named) in Attiguppe Taluk for the Liṅgamâmbâ-agrahâra founded by her for the increase of her good fortune on the bank of the Kâvêri near the village Chandagâla in Mahisûru-Ashṭagrâma Taluk, together with a house furnished with all necessaries, to Subbarâya, son of Râmaiya and grandson of Vâsudêvaiya of the Maudgalya-gôtra Âśvalâyana-sûtra and Rik-śâkhâ. It is stated that the king and queen decorated the donee and his wife with ornaments before making the grant. One of the 21 *vṛittis* was reserved for the god Hayagrîva of the Parakâla-maṭha situated in the *agrahâra*, the others being bestowed on Brâhmans. An order was also sent with the king's signature to the Âmîla of the Taluk directing him to make over the *vṛittis* to the donees. The *vṛittidârs* were to conduct a special festival of the god Hayagrîva of the Parakâla-maṭha on the anniversary of the king's birthday, the second lunar day of the dark fortnight of Âshâḍha coupled with the asterism Śravaṇa, out of the miscellaneous income (*bâjê-bâbu*) of their *vṛittis*. Among the sources of income named may be mentioned *kempu-nûlu*, *śânâya*, *êru-kâṇike*, *nâma-kâṇike*, *guru-kâṇike*, *jâtikûṭa*, *samayâchâra*, *charâdâya*, *horâdâya*, *maḍḍi-patanga*, *śige-poppaḷi*, *maravaḷi* and *maddika*. The

record closes with five usual final verses and the signature of the queen *Śrî-Râma*. The grant was written by Bhâgavata Nâraṇappa, the Hajûr Munshi. It is not clear why the names of the father and grandfather of the donee given here differ from those mentioned in the copper grant noticed in the previous para. Another record connected with the one noticed above is a *dhruva-uṇḍige* or assessment roll, dated 1822, giving minute details of the items of income of the *vṛitti* granted to Subbarâya by the queen. The donee is called Subbarâya of the Kitchen hall (*Aḍige-toṭṭi*) and his *vṛitti* is said to be in the village Môdûru and the 8th of the 21.

121. Three of the records are *rahadâris* granted to Subbarâya-dâsa by the Bangalore Fauzdâr Timmapparâjaiya-arasu, the king, and the Nagar Fauzdâr Vîrarâjaiya-arasu in 1828, 1829 and 1830 respectively. The first, addressed to the Âmîlas and Killedârs of Âramanesîme-gadis, informs them that, the god venkaṭa-ramaṇa of Tirupati having manifested himself to him, Subbarâya-dâsa went to Tirupati and is now on his way back to Mysore, and directs them to receive him with due honors, lodge him in a suitable place, give him the necessary supplies, look after his convenience, and when leaving the place send four men to accompany him to the next stage. The second, addressed to the same officers as also to those of the customs department, intimates that Subbarâya-dâsa to whom the god Venkaṭêsa is gracious goes on a pilgrimage to Uḍupi and thence to the Ganges taking with him 60 Brâhmans, 20 Śûdras, 10 weapons, 1 elephant, 16 horses, 6 bullocks, a palankeen with the god Venkaṭêśa, and a parasol, chauris, flags and other insignia; and orders that they, along with the leading men of the place, should go out and receive him and his god with a band of music and other honors, lodge him in a safe and convenient place, supply him with all the necessary things (specified) obtaining a receipt which was to be sent to Hajûr for payment, and send four peons up to the limit of their jurisdiction. The customs officers were to allow him to pass without demanding any tolls. The stages within the State for the journey to Uḍupi and from there to Kâśi are given thus—Sôsale, Ashṭagrâma, Lakshmaṇa-tîrthakaṭṭe, Yeḍatore, Bhêrya, Narsîpura, Kauśika, Hâssan, Vâlatore, Bêlûr, Vastâre, Khâṇḍya, Lakkavaḷḷi, Tîrthahalli and Âgumbe; and Âgumbe, Tîrthahalli, Śivamogge, Honnâḷi and Harihara. The third *rahadâri*, addressed to the Âmîlas and Killedârs of Hoḷehonnûr and Honnâḷi, gives them intimation of the pilgrimage to the Ganges of Subbarâya-dâsa to whom the god Venkaṭêśa is gracious, refers them to the Hajûr *rahadâri* and is similar in contents to the first with regard to the remaining portion. Six more are *nirûps* issued by the king to or in favor of Subbarâya-dâsa. One of them, dated 1830, refers to a letter received from him from Shimoga about the misconduct of Harikâr Timmappa who was ordered to accompany him and about the non-receipt of his own pay and the sanctioned special supplies on Saturdays, and states in reply that an order has been sent to the Nagar Fauzdâr to arrange for some one else taking the thing (apparently ashes) to the Ganges in company with him and to send back Timmappa to Hajûr, that he must see that the thing is deposited in the Ganges, and that orders have been issued for handing over his pay of 10 *varahas* as Palace Pandit and the Saturday supplies to his elder brother Śînappa. He was also asked to write on leaving Shimoga. Another, of 1837, addressed to the Treasury Department, refers to Subbarâya-dâsa's pilgrimage to Kâśi and other places and the construction of the temple, etc., in the house granted to him in Krishṇavilâsa-agrahâra, intimates a monthly grant of 30 *varahas* for carrying on the various festivals in the temple, and orders the payment of the amount either monthly or yearly to Subbarâya-dâsa or his agent. Another, dated 1838, addressed to Subbarâya-dâsa, says:—"It is a long time since you left Mysore on a pilgrimage to Tirupati. As requested by you at the time of your departure, the stone mason Chauḍâchâri has been ordered to complete the work of the temple. I learn from Śînappa that the services in the temple are being regularly performed and that one-half of the temple grant is being sent to you for feeding Brâhmans. The Saturday supplies from the Lakshmîvilâsa and Krishṇavilâsa have been ordered to be given as before. When you go to Bangalore enquire on our behalf about the welfare of Kollam Venkaṭarâya, Śêshagirirâya, Râmasvâmi, Sûrappa, Jîvaṇarâya, Aṇṇappa, Anche-Subbarâya and Kuppaṇṇa. Our state of health is in the same condition as it was when you left Mysore." This letter shows how kind and considerate the king was to his dependants. The seal at the top has a *gaṇḍabhêruṇḍa* in it. Another, of 1843, states that when (with titles as in para 115) Krishṇa-Râja-Oḍeyar was ruling the earth seated on the jewel throne,

he made an annual grant of 36 *varahas* for the maintenance of the feeding-house and the Jaya-Venkaṭêśa temple founded by Subbarâya-dâsa at Biḷikere for the convenience of pilgrims proceeding to Uḍupi, Subrahmaṇya and Tala-Kâvêri. It is also added that Buddhiavaru and Aḷiya Liṅgarâja-arasu likewise made an annual grant of 24 and 12 *varahas* respectively for the same purpose. This grant also appears as an additional note in the long stone inscription of the Prasanna-Venkaṭaramaṇa temple (see end of para 118). Another, issued to Subbarâya-dâsa in 1853, refers to a complaint made by him about the reduction of the monthly grant to his temple from 30 to 20 *varahas*, and tells him in reply that the balance of 10 *varahas* is reserved for the expenses of the annual car festival and the feeding of Brâhmans on the occasion. Another, issued to him in 1858, refers to another complaint made by him about a requisition from the Treasury Bhakshi calling upon him to submit periodical accounts of the expenditure of the temple, and states in reply that the Bhakshi has been ordered not to demand the submission of accounts. It also informs him that the king will soon pay a visit to the temple.

One more record that deserves notice, though not a *sanad*, is an undated autograph letter of condolence addressed by the king to Subbarâya-dâsa who seems to have suffered some sad bereavement. It is a pathetic letter giving unmistakable proof of the depth of attachment which the king had for his faithful dependants. We are not told what the nature of the bereavement was, but it caused so much grief to Subbarâya-dâsa that he appears to have made up his mind to leave Mysore for good. The king asks him to stay with him and to try to give up the grief. He says—"You have been subjected to unending sorrow which you did not deserve. I look upon your grief as my grief. Think of me and console yourself. I have no trusted friend like you. I have tested you in every way and you have stood every test. It will be a relief to me if you remain with me till the closeof the *daśâ* or aspect of the planets to which I am subject at present. Your wife must be bowed down with overwhelming grief. Please offer her my condolences and console her. If you yourself give way to grief, what will be the fate of the other members of your family ? I therefore conjure you to console yourself in the interests of your family and for my sake."

122. A word may be said here about some of the other *rahadâris* and letters received by Subbarâya-dâsa, which were alluded to in paras 115 and 116. The *rahadâri* granted by Casamaijor, the Mysore Resident, is dated the 7th December 1829. There is also one in Mahrâṭhi granted by Greme, the Resident in Lucknow, in 1831. The Telugu *rahadâri* of Kârvêṭnagar was issued in 1833 by the mahâmaṇḍalêśvara Boimmarâja Bahâdur Dêva-mahârâjulu. The seal, like that of Vijayanagar, has a boar below and a dagger above between the sun and the crescent. The one given at Nâgapura, which is in Mahrâṭhi, bears the signature of Raghôji Bhôsle Sênâ-Sâhib. The seal contains an *anushṭubh* verse in six lines of Nâgari characters, which means "This is the seal of Bâba's son Gaṇapa, a bee at the lotus feet of Sâha-Râja." The verse runs thus—

Śâha-râja-padâmbhôja-bhramarâyita-chêtasah |
Bâbâtmajasya mudraishâ Gaṇapasya virâjatê ||

The Ârni and the Soṇḍûr *rahadâris*, which are both in Mahrâṭhi, were granted by Abhinava Pûrṇa-priya Śrînivâsarâv Sâhib and Śivarâv Hindûrâv Ghôrpaḍe Mamalakatamadâr Sênâpati respectively. The Tamil one of Travancore was issued by Divân Subbâvaiyar in the Kollam year 1010 (1835). The Punganûr *rahadâri*, dated 1832, which is also in Mahrâṭhi, mentions the ruler as Râje Sugaṭûr Tukaḍi Pedachik Râyal Yaśôvant Bahâdur. A Telugu letter addressed to Subbarâya-dâsa in 1853 by Tirumala-Kumâra-Tôḷappâchârya-Varada-Tâtâchâryulu informs him that the god of Tirupati is gracious to him and that as directed by the god in a dream he presents him with a *simha-lalâṭa* for his palankeen and a pair of metal horns. The donor, described as the establisher of the Vêdic path and the promoter of both the Vêdântas (Sanskrit and Tamil), refers to the long pilgrimages of the donee and the *rahadâris* received by him from various governments. Another of the same date from the same individual records the grant of 20 *guṇṭas* of land to Subbarâya-dâsa. This land is stated to be a portion of the 200 *guṇṭas* being enjoyed by the donor as a *sarvamânya* in Mallavara belonging to the Krishṇâpuram-ilâkhâ. Finally, a *nirûp* from Vidyâpûrṇatîrtha-śrîpâda, lord of the throne of learning of Vyâsarâya (para 91), dated 1846, records an annual grant of 6 *varahas* for the up-

keep of the feeding-house at Biḷikere founded by Subbarâya-dâsa (see previous para). The donor was a *svâmi* of the Vyâsarâya-maṭha at Sôsale.

MISCELLANEOUS INSCRIPTIONS.

123. A few of the records which cannot be assigned to any specific dynasty of kings may be noticed here. An inscription in characters of the 12th century on the lintel of the *sukhanâsi* doorway of the Śântîśvara-basti at Niṭṭûr, Gubbi Taluk, states that the images on the doorway were made by Maḷeya, (son) of Mâḷave. A Tamil inscription in Śâsanada-bîḍu to the south of Ânekal says—"This is the *maḍam* (or monastery) of Periyadêvan who is pleased to wash the feet of....." Then follows the usual inprecatory sentence. EC, IX, Ânekal 54 also refers to this *maḍam* and the *svâmi* is named Periyadêva-mudaliyâr. The date of the record may be about 1200. Two Tamil epigraphs on the pillars of the *navaranga* of the Chennakêśava temple at Hâragadde, Ânekal Taluk, state that those pillars were the gifts of Tiruvanandâḷvâr of Śeruppaḷḷi and Puḷiyâḷvâr of Muppuram. These records may be assigned to about 1300. Another Tamil epigraph in a field to the east of Koṇḍarhalli, Hoskôṭe Taluk, tells us that the champion over the three, a Hanuma in crushing (his enemies), a royal warrior, an emperor in fight with the dagger, the mahâmaṇḍaliśvara Murâri-dêvarasar's son Pammarasan granted in the year Manmatha, as a *kaṭṭuk-kuḍangai*, 3 *kaṇḍugas* of land below the big tank at Noṇḍanguḷi to Attachcha-gavaṇḍan. As another record of this chief, EC, X, Kôlâr 173, is dated 1321, the Manmatha of the present inscription has to be taken to represent 1355. These titles were subsequently assumed by the chiefs of Ummattûr. An inscription in the enclosure of the Śântîśvara-basti at Niṭṭûr, Gubbi Taluk, which appears to be dated in 1380, is a Jaina epitaph (*nisidi*) recording the death of Śivanaha-seṭṭi. Another at Karibîranhosalli, Hoskôṭe Taluk, dated 1563, seems to record a grant to Hampiya-oḍeyar. Three copper plate inscriptions received from Lakshmîsêna-bhaṭṭâraka-paṭṭâchârya of the Basti-maṭha at Singangadde, Narasimharâjapura Taluk, are sale-deeds executed by Chennavîrappa-oḍeyar of Dânivâsa, son of Chikkavîrappa-oḍeyar and grandson of Chennarâya-oḍeyar, in favor of Vîrasêna-dêva, disciple of Guṇabhadra-dêva who was the disciple of Samantabhadra-dêva of Gêrasoppe. Each plate measures 10" by 7". The grants are dated 1584, 1585 and 1587. In two cases the lands sold are said to have escheated to the palace owing to failure of heirs. In the first case 9 *khaṇḍugas* of land were sold for 32 *varahas*, and in the second 8 *khaṇḍugas* of land for 30 *varahas*. In the third grant 10 *khaṇḍugas* of land were sold for 40 *varahas*. All the inscriptions open with an invocation of Śambhu and close with the signature of the seller. The lands were to be enjoyed with all the usual rights by the purchaser and his descendants in spiritual succession. The imprecatory sentence in all runs thus—"He who covets this shall be an outcaste both in the world of men and the world of gods. He shall incur the sin of having killed women and cows." About the price it is stated that it was suited to the time, settled by arbitrators and agreed to by both the parties, and about the coins that they were sound, solid and current at the time. Chennavîrappa-oḍeyar seems to have been a chief of some standing. From EC, XII, Kuṇigal 49 we learn that he and his wife Parvatamma caused to be erected the maṭha of Tôṇṭada-svâmi at Eḍeyûr. Along with the plates noticed above were also received the originals of EC, VI, Koppa 21-24 which are printed from hand copies. Koppa 21, now revised, states that Chennarâya-oḍeyar of Dânivâsa granted 30 *khaṇḍugas* of land to Samantabhadra-dêva of Gêrasoppe in return for a tribute (*kâṇike*) of 120 *varahas* paid by him to the palace. Chennarâya-oḍeyar being the grandfather of Chennavîrappa-oḍeyar and Samantabhadra-dêva the guru's guru of Vîrasêna-dêva, the given date of this record, namely, Śaka 1355 Śukla, is clearly wrong. The date intended is evidently A. D. 1509.

124. An inscription on the lamp-pillar behind the Hanumân temple at Aremâranhalli, Gubbi Taluk, which appears to be dated in 1590, states that the pillar was set up by Boppeya-nâyaka, son of Mâreya-nâyaka, for the god Tiruvengaḷanâtha. The pillar was prepared by the sculptor Mâragûḷi. Another in Ramanna's field to the south-west of Chikkoṇḍanhalli, Hoskôṭe Taluk, tells us that Daṇḍi-seṭṭi, son of Choka-seṭṭi, granted for the god Bayiradêva the 17 *koḷagas* of land which he had received from the king as a *kaṭṭu-koḍage*. The period of the record may be about 1600. Another in front of the Hanumân temple at Lakshmîpura, Kuṇigal Taluk, dated 1619, says that Kaḷasa-gavuḍa's son Lakkaṇa-gavuḍa

founded the village Lakshmipura and set up the gods Hanumân and Basavanna. The inscription closes with the remark that oxen should not be yoked to the plough on Mondays. Another on the north outer wall of the Narasimha temple at Kuṇigal refers to some particular pole and says that as measured by that pole a *kamba* of wet land within the limits of Bisagûr measures 33 poles and a *kamba* of dry land 46 poles. Another on the pedestal of the processional image of the Âdinârâyaṇa temple at Hutridurga, Kuṇigal Taluk, says that the image was the gift of the *kandâchâra* or police force. An epigraph at Hosahalli, Hoskôṭe Taluk, which seems to be dated in 1682, states that Yaḷache-gavuḍa was granted some land as *kôṭe-koḍagi* and that he was to take care of the *kôṭe* or fort. Three inscriptions on the floor of the Śankarêśvara temple on the summit of Hutridurga record the names of three visitors, namely, Lingarasa's (son) Nanjaya, Sankrandana-dêva and Kariṛâma. The period of these records may be about 1700. An epigraph at Beṭṭahalli, Kuṇigal Taluk, tells us that the village was granted by Dêvarâja-oḍeyar for the upkeep of the feeding-house at Amritûr. It is not clear who this chief was. Another at Goṇakanhalli, Hoskôṭe Taluk, which appears to bear the date 1703, records the grant of the village as *surugu-mânya* to Râmâji-Venkâji. EC.IX, Ânekal 3, now revised, states that Hâfiz Muhammad Khân Sâheb gave a field, exempt from taxes, to Mohabat Shâh Bakâti for the *kabarastân* or tomb. A *sanad* in the possession of Kâśi Subbanna, Shanbog of Sarjâpura, Ânekal Taluk, issued by Hâfiz Muhammad Khân to Shanbog Venkayya of Sarjâpura, intimates that a house has been granted as *inâm* to Nâraṇappa, and directs him not to demand any tax from him. This was to be copied in the *daftar* and the original given to Nâraṇappa. The record bears the Hijri date 1184 (1770). Hâfiz Muhammad Khân is said to have obtained Sarjâpura and a few neighbouring villages as a *jâgîr* from the Mughal emperor. Two records in the possession of Subbaraya, *archaka* of the Viṭhalêśvara temple at Hoskôṭe, both dated 1772, register the grant of some dues (specified) for the expenses of offerings, lamps, etc., in the Viṭhalêśvara temple. One of them refers to the erection of the temple by Subedâr Raghunâtha Bâvâji (para 108), and among the donors are named Nâyib Subbarâv Hâvaji, the Dêśamukha of Hosakôṭe-paragaṇe, Dêśapâṇḍe Bâlakrishṇa-Gôvindarâya and Venkaṇṇa, the Kulakarṇi of the *kasabe*. In the other the donors were Vîrattaiya-śeṭṭi and other merchants of the *bârâmârga*. An inscription on the brass-plated pedestal of Sarvâhṇayaksha and Kûshmâṇḍayakshiṇi in the Śântîśvara-basti at Mysore, states that the plate was the gift of Marinâgaiya, son of Danîkâra Padmaiya. The period of this record is about 1815 (see last year's *Report*, para 138). A modern epigraph at Bidanagere, Kuṇigal Taluk, dated the 1st January 1877, says—" This is the charity of Tirumala-gauḍa's son Tôpa-gauḍa of Bidnagere, Kuṇigal Taluk. This is the road to Bengaḷûru. May god protect (the charity)." Four more epigraphs at the same place, said to have been engraved by Tôpa-gauḍa, are of some interest as they afford evidence of the influence of Christian missionaries (see para 33). One of them states "God alone is the *guru* of the world. Tôpa-gauḍa wrote this": another says "To just rulers (and) to bribe-taking slaves idolatry is useless"; another states "The dêvout will not bow to images"; and the fourth says "The devout incessantly worship the creator of the world."

2. Manuscripts.

125. Some of the manuscripts examined during the year under report have already been briefly referred to in paras 13, 20, 31, 35 and 38. Among the works contained in the manuscripts examined, the following may be mentioned as worthy of notice:—(1) Kâlasiddhânta by Chandrachûḍa, son of ? Bhûdriśyâmaṇa-śarma and Jânakyambâ; (2) a commentary on Gaurîjâtaka by Yallaya-gaṇaka, son of Śrîdhara; (3) a commentary styled Śravaṇânandini on Sangîtagangâdhara by Kâśîpati-paṇḍita, who was also the author of Mukundânanda-bhâṇa and a commentary on Śabdamaṇi, named Nayakalpataru; (4) Daivajñadarpaṇa by Buchchanna of the Bhâradvâja-gôtra and Âśvalâyana-sûtra, belonging to the Velâla family, son of Pinatimma, grandson of Appa and great grandson of Sarvadêva; (5) Bhâvârtharatnâkara, a work on astrology; (6) Yôgavidyâgama by Sahajânanda; (7) a commentary named Darpaṇa on Vâsavadattâ by Timmana; (8) a Telugu commentary on Sakalabharatasangraha; (9) Râmâyaṇa-rahasya by Vidyâraṇya; (10) Jñânasarvasva-sangraha; (11) Śaivabhûshaṇa, described as Śivâgama-vachô-

ratnâñchitam bhûshaṇam; (12) Svâtmânandaprakâśikâ-stôtra by Dakshiṇâmûrti; (13) Rasamanjari by Bhânu, son of Gaṇêśvara; (14) Śankarachampu by Lakshmîpati of the Akshantala family, son of Venkaṭarâma-sûri and a resident of Kôlâhalanagara; (15) Samhitâratnâkara, a work on Vaikhânasâgama; (16) Nyâyavilâsa, a commentary on the Tatvaprabôdhini, by Viśvanâtha, son of Yallayârya; (17) a commentary on Dhananjaya's Râghavapâṇḍavîya by Nêmichandra, disciple of Dêvanandi who was the disciple of the *shaṭṭarka-chakravarti* Vinayachandrapaṇḍita; (18) Sangrâmavijayôdaya, a work on astrology; (19) a Kannaḍa commentary on the Vṛittaratnâkara; (20) a commentary styled Vârdhichandrôdaya on Vijayasûri's Śṛingârârṇavachandrike by Dêvachandra; (21) Śivalîlârṇava, also called Śivapadakamalarêṇusahasra, by Kaḷale Nanja-Râja, son of Vîra-Râja; (22) a commentary named Vidvanmanôharâ on the Vidagdhamukhamaṇḍana by Kâyastha Târâchandra; (23) Siddhânta-muktâvaḷi by Anantabhaṭṭâchârya; (24) Brahmasûtra-tâtparyârtha-prakâśikâ by Subrahmaṇyâdhvari, a resident of Siddhamallapura on the bank of the Tâmraparṇi, son of Śâtivâṭîśa and Mînâkshi and disciple of Râmayajvâ; (25) Prasangaratnâvaḷi by Pôtambhaṭṭa; (26) Kavikarṇabhûshaṇa by Dêvaṇârya, son of Viṭhapâmâtya of Kâñchi; and (27) Advaitasudhârasa, a Kannaḍa work by the *paramahamsa-parivrâjakâchârya* Avadhûta-Śivayôgindra.

126. Of the other manuscripts examined during the year, *Śivacharita* is a Sanskrit poem in praise of Śiva by Kavivâdiśêkhara of the Kauśika-gôtra. The author praises Kâḷidâsa, Haradatta and Kshêmêndra, and states that he was the first to be anointed to the throne in the presence of the god Êkâmranâtha at Kâñchi for the exposition of the tenets of the school of Śrîkanṭha. *Vaidyarâjavallabha* is a Sanskrit work on medicine by Lakshmaṇâchârya, who styles himself the *prâṇâchârya* of Bukka, son of the Vijayanagar king Harihara II. The author gives on account of the Vijayanagar kings down to his patron Bukka II who is stated to have conquered the Andhra kings. The work may be assigned to the beginning of the 15th century. *Sobaginasône* is a Kannaḍa poem in the *sângatya* metre, consisting of a number of romantic stories, by Dêpa, son of the Vijayanagar prince Kampa, probably the second of that name. The work probably belongs to the early part of the 15th century. The author has also rendered the Amarukaśataka into Kannaḍa verse. *Jñânachandra-charite* is a Kannaḍa poem also in the *sângatya* metre, giving an account of the Jaina prince Jñânachandra, composed in 1659 by the Jaina poet Pâyaṇavarṇi, disciple of Paṇḍitâchârya. The poet, who was a native of Śravaṇa Beḷgoḷa, states that originally the story was written in Prâkrit by Vâsavachandra, that it was subsequently rendered into Kannaḍa *shaṭpadi* by Pûjyapâdayôgi, and that his own work written in *sângatya* is based on the *shaṭpadi* work.

General Remarks.

127. It is satisfactory to note that the illustrations of architecture and sculpture, the iconographic notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical importance in these Reports are greatly appreciated by scholars in India, Europe and America. One scholar writes to me from England: "I congratulate you on your phenomenal energy and success in carrying on your researches. The results are most valuable from every point of view—art, history, antiquarian studies, and philology alike. I am particularly glad to read that there is a prospect of having an index of the Reports. It would be most valuable to all of us. I sincerely hope you will be successful in inducing the authorities to preserve ancient monuments. It would be monstrous if these precious structures, which embody the nation's highest ideals of religion and art, were allowed through neglect to fall into ruin." Another scholar writes: "As usual your Report is replete with interest. I congratulate you again on the beautiful photographs. The early pages of the Report dealing with the resurvey of the four districts is a perfect archæological Gazetteer and a mine of information. I am very glad to see that you propose, at an early date, to prepare an index. It would greatly add to the value of the Survey." Another writes: "Your Report is good as usual. Perhaps it has less startling novelties than some of its predecessors, but it is all of value. You have drawn attention to the more important discoveries so that it is

needless to repeat your observations. Page 4, the explanation of the hands on *sati* stones is new to me. Page 10, I never heard of Nidugal before. Page 12, the Śaka date gives a good fixed point for Ganga chronology. Page 30, I am glad to hear of the proposed Index, and the Supplement to Volume IX of the Epigraphia Carnatica. Page 51, "Tancha" for Tanjore is new to me. Your Reports read with others supply a gigantic mass of material for the history of the South, which is becoming unmanageable." Another again writes: "Your Report contains some inscriptions of importance and bears ample evidence of the zeal and success with which you carry on your archæological labours." Another still writes: "The most interesting of the new discoveries are the Ganga records. The stone inscription of Śripurusha extends his reign very considerably beyond what there were records for previously. Still 62 is not an impossible length for a reign, for Nripatunga had one as long. The identification of Tumbevâḍi (para 14) is important. The identification again of Tancha-râjya with Tanjore (para 106) is very interesting and important. The sentence always seemed faulty in construction but no such explanation occurred to any one. The whole thing is now plain and helps the history. As usual your illustrations are first-rate. I am particularly struck and pleased with the figure Plate IV, 2. It is most characteristic and illuminating." One more scholar writes: "The Report is a most valuable summary of your archæological work." Another writes from Scotland: "Your Report appears not to fall short in interest and value of its predecessors and I offer you most sincere congratulations on this new evidence of your unremitting care in your work."

A scholar writes from Holland: "I am very pleased to see from your Report that you are continuing your investigations in the field of archæology with undiminished vigour and success." Another writes from Norway: Your Report is, as usual, a store of useful information arranged and discussed in a masterly way." Another writes from France: "Your Report is very interesting and valuable." Another writes from Switzerland: "I am very glad to have your Report, especially on account of the Arabic inscriptions from Sira." Another writes from Denmark: "I have to thank you for your admirable Annual Report which always appears so promptly and contains such excellent material. This year I have been specially interested in the very fine temple at Arsikere which seems to be of considerable architectural importance. I should be very much obliged for any photographs you have of it, especially of the very remarkable porch. The Report fully maintains the very high standard you have set yourself and you must earn the grateful thanks of all Indianists for your indefatigable efforts which year after year produce such excellent results." Another writes from Chicago, America: "Your Report was of much interest to me. I was especially interested in the early Punnâḍ plate. It is my constant hope that early inscriptions will be found in Southern India to corroborate and supplement the Greek and Latin accounts. The Report is splendidly edited and beautifully printed. The plates are admirable. Mysore is to be heartily congratulated for the part it is playing in the decipherment of Indian history."

A European scholar in India writes:—"Your Reports are always for me a source of intense enjoyment, but the last one, I must say, has afforded me still greater pleasure than its predecessors as in reading it I was able to follow almost every detail having visited most of those wonderful *droogs* of which you give such a vivid description. These Mysore *droogs* I have always held are most fascinating, but the interest one is bound to feel in them is increased a hundred fold when one has the good fortune to study them with one of your reports in hand. You give life to a dead past, more especially when you unearth many an antiquarian gem which otherwise might be lost to posterity. May I add that I am always struck by the unerring sagacity with which you chronicle the beliefs and traditions which people have woven round each notable spot of theirs, be it shrine, hill spring, or *vîrakkal*. Your epigraphical discoveries during the year will fill up a gap in the little known history of the Kadambas. When the History of Southern India comes to be written your Reports will be for the future historian a mine of information for which posterity will be thankful, as your friends and admirers are grateful to you now for the most enjoyable hours you allow them to spend in your company, year after year. I congratulate you then most heartily on the most successful work of another year, as well as on your most admirable Report each line of which is a delight to a man who loves Mysore and its glorious past." Another scholar writes:—

"Your Report is full of interest, and deals with several places I know fairly well. You are rendering a splendid service by unearthing these interesting monuments of the past, and many of us are grateful for the guidance we receive from your reports." Another writes :—"One does not need to be a scholar to find much matter of interest in this attractive and well-illustrated record of the activities of your Department." An Indian scholar writes :—"I have read your Report through with great delight. It is full of rich, varied and valuable information on all topics in which Indian scholars are bound to take a keen interest. The *Sati* memorials are most interesting. The manuscripts described are very attractive and I should like to have more of them." Another scholar writes :—"Whether you are unusually lucky or your State is exceptionally rich in archæological treasures, you manage every year to make some important additions to our knowledge of history, while your graphic descriptions of temples and references to interesting customs invest the reports with the charm of a novel or a fairy tale." Another writes :—"The Report, as usual, is highly interesting and instructive and bears testimony to your unwearied application and profound scholarship. I am very glad indeed to learn that an Index to the Reports, so indispensable to rapid reference, has been taken in hand."

Two sites of ancient cities in the Bangalore District have been noticed in paras 18 and 19. Instances of the conversion of a Hindu temple into a Muhammadan shrine and of a Jaina *basti* into a Hindu temple are given in paras 15 and 36. A number of *mâstikals* with some features which seem to be peculiar to parts of the Bangalore District has been noticed in paras 19, 21 and 23, and two of them illustrated (Plate V). Two places which were centres of literary activity in the 16th and 18th centuries are mentioned in paras 14 and 26. The sculptures in the Dharmêśvara temple at Koṇḍarhalli (para 22) illustrating some episodes of the Mahâbhârata and the tradition connecting the Pâṇḍavas with the locality are of some curious interest.

Among the illustrations of architecture and sculpture in the present Report, Plate I gives the north view of the Śântîśvara-basti at Niṭṭûr, a Hoysaḷa structure in a rather dilapidated condition, and Plate VI illustrates two Muhammadan buildings at Hoskôṭe. On Plate III are shown side by side two fine lamp-pillars, one found at Hoskôṭe and one at Harihar, and on Plate IV two elegantly carved pillars of the Agrahâra Ânjanêya temple at Hoskôṭe. Plates II, VII and VIII show some stone and metallic figures of archeological or artistic interest found in the Bhavânî-śankara and Viṭhalêśvara temples at Hoskôṭe and in the Narasimha and Varadarâja temples at Maddûr. Plate V exhibits two *mâstikals*. Finally, Plate IX shows a portrait statuette of Subbarâya-dâsa and a painted wooden panel containing the portraits of the Mysore king Krishṇa-Râja-Oḍeyar III, his Divân Pûrṇaiya, Subbarâya-dâsa and his elder brother Śînappa found in the Prasanna-Venkaṭaramaṇa temple at Mysore, and an inscribed metallic figure of Râma found in the Prasanna-Krishṇasvâmi temple at the same place.

As in previous Reports I have to invite the attention of Government to the urgent necessity for making proper arrangements for the preservation of all the artistic structures in the State, for the early introduction of the Ancient Monuments Preservation Act and for making a special allotment in the annual budget for the systematic conservation of these noble monuments.

The Keregôḍi-Rangâpura plates of the Ganga king Râjamalla II (paras 63-68) are of some historical value as they corroborate the statements made in other grants of the early Ganga dynasty. They also form an important addition to the number of the authentic records of this dynasty brought to light year after year in my previous Reports. The fine stone inscription at Khâji-Hosahalli (Plate XII), which brings to notice a new chief of the name of Binayâdityarasa (para 74) of about the 7th century, is of some historical interest.

BANGALORE,
5th September 1919.

R. NARASIMHACHAR,
Director of Archæological Researches in Mysore.

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